

## Brief Explanations of Meditation Methods (T. 15, 0616)

### 禪法要解

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#### 不淨觀

行者初來欲受法時。師問五眾戒淨已。若姪欲多者。應教觀不淨。不淨有二種。一者惡厭不淨。二者非惡厭不淨。何以故。眾生有六種欲。一者著色。二者著形容。三者著威儀。四者著言聲。五者著細滑。六者著人相。著五種欲者令觀惡厭不淨。著人相者令觀白骨人相。又觀死屍若壞若不壞。觀不壞斷二種欲威儀言聲。觀已壞悉斷六種欲。習不淨有二種。一者觀死屍臭爛不淨。我身不淨死屍一等無有異也。如是觀己心生惡厭。取是相已。至閑靜處若樹下若空舍。以所取相自觀不淨。處處遍察繫心身中不令外出。若心馳散還攝緣中。二者雖不眼見。從師受法憶想分別。自觀身中。三十六物不淨充滿。髮毛爪齒涕淚涎唾。汗垢肪(月冊)皮膜肌肉。筋脈髓腦心肝脾腎肺胃腸肚胞膽痰癢。生藏膿血屎尿諸蟲。如是等種種不淨聚。假名為身。自觀如是。所著外身亦如是觀。若心厭惡姪欲。心息則已。若心不息當勤精進。呵責其心作是念言。老病死苦其為至近。命如電逝。人身難得善師難遇。佛法欲滅如曉時燈。有破定法眾患甚多。內諸煩惱外有魔民。國土飢荒內外老病。死賊其力甚大壞習禪定。我身可畏。

於諸煩惱賊中未有微損。於禪定法中未有所得。雖服法衣。內實空虛俗人無異。諸惡趣門一切皆開。諸善法中未入正定。於諸惡法未能必不為惡。我今云何著是屎囊而生懈怠。不能精勤制伏其心。如此<sup>1</sup>弊身賢聖所呵。不淨可惡九孔流出。而貪著此身。與畜生同死。俱投黑闇甚所不應。如是鞭心思惟自責還攝本處。又時亦復應令心悅。作是念言。佛是一切智人。直說道教易解易行。是我大師。如是不應憂畏。如依大王無有怖畏。諸阿羅漢所作已辦。是我同伴。已能伏心如奴隸主。心已調伏具種種果六通自在。我亦應自伏其心求得此事。唯有此道無復異路。如是思惟已還觀不淨。復自欣歡作是念言。初習道時。諸煩惱風吹破我心。我欲得道。上妙五欲尚不能壞。何況弊者。如長老摩訶目犍連得阿羅漢道。本婦將從伎樂盛自莊嚴飾欲壞目連。目連爾時說偈言。

汝身骨幹立	皮肉相纏裹
不淨內充滿	無一是好物
韋囊盛屎尿	九孔常流出
如鬼無所直	何足以自貴
汝身如行廁	薄皮以自覆
智者所棄遠	如人捨廁去
若人知汝身	如我所厭惡
一切皆遠離	如人避屎坑
汝身自嚴飾	華香以瓔珞
凡夫所貪愛	智者所不惑
汝是不淨聚	集諸穢惡物
如莊嚴廁舍	愚者以為好

<sup>1</sup>弊=蔽【宮】

汝脅肋著脊	如椽依棟住
五藏在腹內	不淨如屎筐，
汝身如糞舍	愚夫所保愛
飾以珠瓔珞	外好如畫瓶
若人欲染空	終始不可著
汝欲來嬈我	如蛾自投火
一切諸欲毒	我今已滅盡
五欲已遠離	魔網已壞裂
我心如虛空	一切無所著
正使天欲來	不能染我心

## Meditation on the Impure

When the practitioner desires to receive the Dharma, the teacher will first inquire if the five precepts have been kept pure. If the practitioner has many sensual desires<sup>2</sup>, the teacher will first have to teach him the<sup>3</sup> contemplation of impurities.<sup>4</sup> Contemplation of the impure is of two kinds. The first is connected with<sup>5</sup> disgusting objects; the other with non-disgusting<sup>6</sup> ones. Why is this so? There are six kinds of desires<sup>7</sup> among beings: <sup>8</sup>colors, shapes and figures, bodily postures, sound, desire for a soft touch<sup>9</sup> and human forms. Those who are attached to the first five kinds of desired objects are guided to contemplate disgusting, ugly objects. Those attached to human forms are guided to contemplate the skeleton. Or contemplation can be directed towards the corpse which has decayed or not yet decayed. Contemplation of the corpse which has not yet decayed can remove the attachment to bodily postures and sound. Contemplation of the already decayed body, however, can remove all six kinds of attachment.

As to the practice of the contemplation the impure, there are two methods. The first is the contemplation of the decaying, rotten corpse, comparing it with one's own body as being the same. This contemplation will then lead to revulsion. Having grasped the disgusting signs, one proceeds to a quiet place, such as at the foot of a tree or an empty dwelling, and uses the sign to contemplate the impurities of one's own body, binding his mind to different places in the body, not letting it get distracted by outside appearances. Whenever his mind starts wandering, he again gathers it in the body.

The second method of contemplation is that even though the meditator does not see the object with his own eyes, he analyzes it in accordance with what he has remembered from the

<sup>2</sup> *Kāmarāga*, 淫欲

<sup>3</sup> *Aśubhabhāvanā*, 不淨觀

<sup>4</sup> See *Mahāvibhāṣāśāstra* t.1545, vol.27.:205; *Zhong guan chu*: The contemplation of impurities is the beginning of all contemplations; also *ibid*: 207. The nature of this contemplation is non-greed, *alobha*, also A.K. ch.6 verse 9. tr. Poussin: 149.

<sup>5</sup> *Sanirvedāśubha*.

<sup>6</sup> 大智度論, Nāgārjuna; *Mahāprajñāpāramitāśāstra* 卷21 ; The meditation on the non-beautiful (*aśubha*) is of two kinds; on the impure 不清 and on the pure 清.

<sup>7</sup> Compare with four kinds of desire in *Abhidharmakośa*. ch.6 verse 9c, ed. Swami Dwarikadas Sastri, Baudha Bharati Series 5,6,7,8p.865, tr. Valerie de la Poussin p. ch.6 p. 149. also see *Śrāvakabhūmi* of Ācārya Asaṅga. ed. Dr. K. Shukla, Jayaswal Institute 1973. Second *Yogasthāna* p.205 five kinds of *rāga*, five kinds of contemplations, 205. Or see four kinds of objects connected with sensual desires in *Yogācārabhūmiśāstra* chapter. 26; 顯色, 形色, 妙觸, 承事。

<sup>8</sup> Corresponds to *xianse* 顯色, see Poussin A.K., 149.

<sup>9</sup> Corresponds to *miaochu* 妙觸; Poussin; *desir de contacts*.

instruction of his teacher, thereby contemplating his own body being filled with thirty-six kinds of impure objects: head hairs, body hairs, nails, teeth, snot, tears, spittle, saliva, sweat, dirt, grease, skin, diaphragm, flesh, sinew, vein, marrow, brain, heart, liver, spleen, kidneys, lungs, stomach, small and large intestine, membrane, gall bladder, mucus, and so on.<sup>10</sup> All these body parts contain blood, feces, urine, hosting all kinds of worms inside. In this way, this body is nothing but an accumulation of all kinds of impurities which bear the illusory designation of a body<sup>11</sup>.

He contemplates himself like this and also the body of others to whom he may be attached. If he becomes disgusted with sensual desires, his mind will be appeased. Should his mind not be appeased, he will have to continue the practice diligently and reprimand his mind thinking:

Aging, illness, death, and suffering are always near. Life passes like lightening. This human body is hard to obtain and a good teacher is difficult to meet. The Buddha Dharma is about to be extinguished like a lamp at dawn. If mind's concentration is interrupted, too many vexations arise from inside as defilements and from outside as hosts of Māras. There is bound to be hunger, famine, aging, and disease in the country. The thief of death has great power to break the mind's practice of concentration. It will be frightening since the robbers of defilements can still do major damage to me, and I have not yet obtained deep concentration. Even though I wear the clothes of the Dharma, I am vain inside like a common man. All gates of the lower realms are still wide open to me. My wholesome dharmas are not yet enough to accomplish right concentration. All the unwholesome dharmas can surely still harm me. So, how can I still be attached to this bag of filth, being so lazy, so as not be able to subdue my mind through diligence? This miserable body, reprimanded by the wise, is oozing impurities from its nine cavities; yet, I am still attached to it. Therefore, I may die like an animal, precipitating into darkness, and that is extremely undesirable.

In this way, the meditator forces himself to contemplate the impurity. Reprimanding himself, he gathers his mind on his meditation object. Sometimes, it becomes necessary to let the mind rejoice. Here, the meditator recollects thinking: the Buddha is omniscient. He explains the direct path, easy to understand and easy to practice. He is my great teacher, so I should not worry and be afraid. Just as those relying on a great king are freed from fear and trepidation, all the arahants have done what is to be done. They are my companions who have already subdued their minds like a loyal slave. Since their minds are already subdued, they are endowed with all kinds of fruits of the path and the mastery of the six supernatural powers. So I should also subdue my mind and search for the attainment of the same. That is the only way, there is no other road.

Having contemplated in this way,<sup>12</sup> he returns to the meditation on impurities. Furthermore, the practitioner recalls with delight:

At the initial phase of practice, the wind of vexations has been blowing to disturb my mind. Yet, because I desired to obtain the path, the five kinds of desires for superior pleasant<sup>13</sup> sensual objects could not corrupt me, needless to say the mean ones.

<sup>10</sup> Compare with *The Path of Purification*, tr. Ñānamoli Bhikkhu, ch.6 ; Foulness as meditation object, or *Yogācārabhūmiśāstra*, *Srāvakabhūmi Yogasthāna* 3; two kinds of contemplation of impure; inner: 36 bodily parts - *kāyānupassana*, and outer: decaying corpses. Also *ibid*. Compare Shukla, 373 *bhūtaśāntikalika* and *abhūtaśāntikalika*, also *Mahāvibhāṣāśāstra*, T.S., 27: 207.

<sup>11</sup> *Ibid* ch. 8 Mindfulness occupied with the body.

<sup>12</sup> Compare V.M. ch. 4, ten kinds of skills in absorption.

<sup>13</sup> *Kāmaguṇa* 五欲, Nāgārjuna, *Mahāprajñāpāramitāśāstra* 大智度論. Chapter 28; Blaming desires for five

Just as when the elder Mahāmaudgalyāyana obtained the arahant path, a courtesan, adorned with all kinds of ornaments, in a joyful mood, approached him with a desire to seduce him. At this time, Mahāmaudagalyāyana uttered these verses:

Your body<sup>14</sup> is held upright due to bones.  
Skin and flesh hold them together.  
It is filled with impurities,  
that contain not a single thing of worth.

Your body is just a skin bag holding feces and urine.  
It oozes impurities from nine cavities.  
It is but a ghost of no value,  
how can one go on cherishing it?

Your body is just a moving toilet,  
it is covered by a thin layer of skin.  
It is shunned by the wise men,  
just as one leaves behind a (stinky) latrine.

If people know your body,  
being as disgusting as I know it,  
they will all keep away from it,  
as one avoids a pit with excrements.

Your body is decorated,  
having all kinds of scents and jewelry.  
It is desired by the common men,  
those who are wise are not bewildered.

Your body is just a collection of impurities,  
a heap of filth of all kinds.  
It is but a well-decorated latrine,  
an object of liking for the fools.

kinds of sensual object is the means for obtaining the Dhyāna.

<sup>14</sup> Compare with *Theragāthā*, *Satthikanipāta*, *Mahāmoggallāna* verses 1150-1157, see Pali Text Society edited by Oldenberg and Pischel.

Your ribs are hanging on the spine,  
like the rafters attached to the ridgepoles.  
The five organs in the hollow of your body,  
are as impure as feces in a bamboo satchel.

Your body is an abode of excrement,  
loved and cherished by the fools.  
When decorated with jewels,  
it looks well from outside, like a flower vase.

One who wishes to defile space,  
will never be able to succeed.  
Now you wish to sport with me,  
like a moth throwing itself into fire.

Now, all the poison of sensual desires,  
I have already completely eradicated.  
Five kinds of sensual desires are abandoned,  
the net of Māras has been shattered.

My mind is like an empty space,  
nothing whatsoever can get hold of it.  
Even if a messenger of gods wishes to come,  
he will not be able to defile this mind.

### 禪那修習

行者如是思惟決定堅固。住心本緣不畏眾欲。若利根者。一心精勤。遠至七日心得定住。中根者。乃至三七。鈍根者。久久乃得。如攢酪成酥。必可得也。若不任習行。是身雖復久習種種方喻。空無所得。譬如攢水終不成酥。問曰。何事不中。答曰。若犯禁戒不可懺者。若邪見不捨。若斷善根及三覆障。所謂厚利煩惱。五無間罪。三惡道報。如是等罪不應習行。又摩訶衍中。菩薩利根。有實智慧福德因緣。不同其事。若不任習行。當誦經修福起塔供養。說法教化行十善道。問曰。云何當知得一心相。答曰。心住相者身軟輕樂。瞋恚

愁憂諸惱心法皆已止息。心得快樂未曾所得勝於五欲。心淨不濁故身有光明。如清淨鏡光現於外。如明珠在淨水中光明顯照。行者見是相己心安喜悅。譬如渴人掘地求水

已見濕泥得水不久。行者如是。初習行時如掘乾土。久而不止得見濕相。自知不久當得禪定。一心信樂精勤

攝心轉入深定。作是念已毀訾五欲。見求欲者甚為可惡。如人見狗不得好食而噉臭糞。如是種種因緣。呵欲為過。心生憐愍。受五欲者。自心有樂而不知求。反更外求不淨罪樂。行者常應精進晝夜集諸善法助成禪定。諸障禪法令心遠離。集諸善法者。觀欲界無常苦空無我。如病如瘡如癰如箭入心。三毒熾燃起諸鬬諍嫉妬烟相甚為惡厭。如是觀者。是名初習禪法。若習法時。中間或有五蓋覆心。即應除滅。如黑雲翳日風力破散。

## The Preparation for Dhyāna

The practitioner should contemplate with determination and resolution. The meditator should let his mind dwell on the chosen meditation objects and pay no attention to any other <sup>15</sup>desires. If the practitioner has sharp faculties, capable of striving continuously with one-pointed mind, he will attain the dwelling in *samādhi* within one week. Should the meditator be of average faculty, he should be able to obtain it within three weeks. As to a meditator with dull faculties, he will need a long, long time to obtain it, like one churning butter milk to get butter. He should be able to obtain eventually. However, if he does not follow the correct method of practice assiduously, even though he may use all kinds of skillful means for a long time, he will obtain nothing. It is like by churning water, one will never obtain butter.

Question: What are the reasons of non-attainment?

Answer: If one transgresses the precepts and is unable to repent, if one has wrong views and does not abandon them, and if one has cut off the wholesome roots or has three veils of hindrances,<sup>16</sup> that is to say if one has many strong defilements leading to the three lower realms, or has committed five deeds<sup>17</sup> with immediate results, and evil deeds of these types, he will not be able to succeed in the practice. Yet, in the teaching of the Mahayana, for a Bodhisattva of sharp faculties who is equipped with genuine wisdom and merit as causes and conditions, the case will be different. Such a practitioner even though he does not follow the method, he will recite the scriptures and practice merits such as erecting stupas, making offerings, teaching Dharma, and guiding beings in the practice of the path of ten virtuous deeds.

Question: How does one know a person has obtained one pointed mind?

Answer: If one's mind dwells on the mental image [of the meditation object],<sup>18</sup> his body becomes soft and light connected with pleasant sensation. All the vexations such as anger, hate, anxiety, and worry will have ceased. His mind will obtain a happiness he has not experienced before, surpassing the pleasure connected with five kinds of sensual desires. Since his mind becomes pure, free of turmoil, his body will emit light just like a bright mirror shining outside, or like a bright pearl shining in the limpid water. When these signs appear, the practitioner's mind will be filled with peace and joy. This can be compared to a thirsty man digging the ground for water. When he sees mud, he knows he will reach water soon. In the case of the practitioner, his first application of a meditation method is like digging the dry ground. If he persists for a long time, he will see signs of humidity. He will know by himself that the attainment of

<sup>15</sup> *Chanda*, 欲

<sup>16</sup> That is karma, *karma vipāka* and *kleṣa*, veil of karma, resultant karma and defilements.

<sup>17</sup> Five *ānantaryakarmāṇi*. or *ānantarīkākarma*

<sup>18</sup> *Nimitta*, 相. Compare with *Visuddhimagga* ch. 4. Appearance of Absorption in the Cognitive Series, tr. Ñānamoli, 142.

<sup>19</sup>*dhyāna* concentration will not take long. When the meditator, with one-pointed mind, faith, and diligence, gathers his mind to enter deep concentration, he will have condemned and restrained the five kinds of sensual desires. He will see the search for sensual desires as being extremely disgusting, as one observes a dog nibbling in foul smelling excrement, when not obtaining some good food to eat. In like manner, he will blame [sensual] desires as being erroneous and his mind will give rise to compassion [for those who search for them]. Those who enjoy the five kinds of sensual desires do not know how to search for happiness [which comes from mind], so they indulge in searching outside for impure vicious pleasure.

The practitioner should always make an effort day and night to gather all the wholesome dharmas that help to accomplish deep concentration and let his mind abandon all hindrances to concentration. One who gathers all the wholesome dharmas contemplates the desire realm as being impermanence, suffering, emptiness, and non-self.<sup>20</sup> It can be compared to a disease, boils, tumors, or darts which have entered heart. When the three poisons are ablaze, they are accompanied with the smoke of struggles, quarrels, jealousy, etc., all being extremely disgusting. If one sees things this way, it is called the initial stage of practice. If this is so, during the practice, when the five<sup>21</sup> hindrances obstruct his mind, he should remove them in the manner like wind scattering the dark clouds obstructing the sun.

### 斷離五蓋

若姪欲蓋起。心念五欲即應思惟。我今在道自捨五欲云何復念。如人還食其吐。此是世間罪法。我今學道。除剃鬚髮被著法衣。盡其形壽。五欲情願永離永斷。云何還復生著。甚非所宜。即令除滅。如賊毒蛇不令入室。以其為禍甚深重故。復次五欲之法。眾惡住處。無有反復。初時尚可。久後欺誑受諸苦毒。嫉妬恚怒無惡不作。如囊盛眾刀以手抱觸左右傷壞。復次設得五欲猶不厭足。若無厭足則無有樂。如渴飲漿。未及除渴不得有樂。猶如搔疥。其患未<sup>22</sup>差不可為樂。復次欲染其心不見好醜。不畏今世後世罪報。以是之故除却姪欲。已却姪欲或生瞋惱。瞋惱心生即應除却。眾生可念。處胎已來無時不苦。眾苦備具云何更增其惱。如人臨欲刑戮。何有善人重增苦痛。又復行道之人。應捨吾我愛慢等結。雖不障生天而行道之人尚不生念。何況瞋恚拔樂根本。復次如水沸動不見面像。瞋恚心生不識尊卑父母師長。乃至不受佛教。瞋為大病。殘害無道猶如羅剎。當以思惟。慈心消滅瞋恚。姪欲瞋恚既止。若得禪定則為快樂。若未得禪樂。情散愁憤心轉沈重。瞪瞞不了。即知睡眠害心之賊。尚破世利。何況道事。睡眠法者與死無異。氣息為別。如水衣覆水不覩面像。睡眠覆心不見好醜。諸法之實亦復如是。即時除却應作是念。諸煩惱賊皆欲危害何可安眠。如對賊陣。鋒刃之間不應睡眠。未離老病死患。未脫三惡道苦。於道法中乃至暖法未有所得。不應睡眠。作是念已若睡猶不止即應起行冷水洗面。瞻視四方仰觀星宿。念於三事除滅睡眠不令覆心。一者怖畏。當自思惟。死王大力常欲為害。念死甚近如賊疾來無可恃怙。又如拔刀臨項。睡則斬首。二者欣慰。當作是念。佛為大師。所有妙法未曾有也。我以受學自幸欣慶。睡心即滅。三者愁憂。當復念言。後世展轉受身經歷。苦痛毒害無邊無量。如是種種因緣呵睡眠法。如是思惟睡眠則止。若掉悔蓋起。應作是念。世人欲除憂。求歡喜故而生掉戲。今我苦行坐禪求道。云何自恣放心掉戲。甚

<sup>19</sup>*Dhyāna* 禪定

<sup>20</sup> *Sammohavinodanī, Jhānavibhango*, Pali Text Society 1980, 323-380.

<sup>21</sup> *nivaraṇa*

<sup>22</sup> 差 = 瘥【宋】【元】【明】

所不應。佛法所重攝心為本。不應輕躁縱心自放。如水波動不見面像。掉戲動心不見好醜。悔如禪度中說。問曰。貪欲恚疑各別為蓋。何故睡眠掉悔二合為蓋。答曰。睡雖煩惱勢力微薄。眠不助成則不覆心。掉戲無悔不能成蓋。以是故二合為蓋。譬如以繩繫物單則無力合而能繫。復次睡眠心法因睡心重。以心重故身亦俱重。因睡微覆眠覆轉增遮壞道法。是故二合為蓋。眠既覺已心不專一。馳念五欲行諸煩惱。是名為掉。譬如獼猴得出羈閉。自恣跳躑戲諸林木。掉亦如是。已念五欲行諸結使。身口意失而生憂悔。作是念言。不應作而作。應作而不作。是故掉悔相因二合為蓋。問曰。作惡能悔不應為蓋。答曰。如犯戒自悔。從今以往不復更作。如是非蓋。若心作罪常念不息。憂惱亂心故名為蓋。如是種種因緣。呵掉悔蓋。繫心緣中。若心生疑即應令滅。所以者何。疑之為法非如愛慢。今世不生歡心。後世令墮地獄。有疑遮諸善法。如岐路猶豫不知那進。便自止息。行者如是。本所習法疑不復進。即知疑患遮覆正道。當疾除却。復作是念。佛為一切智人。分別諸法。是世間法是出世間法。是善是不善。是利是害。了了分明。今但受行不應生疑。當隨教法不應拒違。復次佛法妙者。修定智慧如實如法。我無是智云何自心籌量諸法。如人手執利器。乃可與賊相禦。若無所執而對強敵反以為害。我今未得修定智慧。云何欲籌量諸法實相。是不應然。復次外道非佛弟子故應生疑。我是弟子云何於佛而復生疑。佛常毀<sup>23</sup>訾疑患。是覆是蓋是遮是礙。自誑之法。如人既知刺客即應除避。疑亦如是。誑惑行者。欲與疑慧而礙實智。譬如病疥搔之轉多身壞增劇。良醫授藥疥痒自止。行者如是。種種諸法而生疑想。隨事欲解疑心轉多。是以佛教直令斷疑。疑生即滅。如是種種呵疑。當疾除却。

## Removing the Five Hindrances

When the hindrance of sensual desire<sup>24</sup> arises,<sup>25</sup> the practitioner should contemplate the objects of the five senses meditating:

I am practicing the path and already relinquished the five sensual desires. Now, how can I contemplate them again?

Am I not like the one who has vomited the food and tried to eat it again? The sensual desires are vicious dharmas belonging to the world. Now I am studying the path (of liberation). I have already shaved my beard and hair and put on the garment of the Dharma. Until the end of my life, I have abandoned, cut off for ever all aspirations for the five the objects of sensual desires. Is it not extremely unsuitable to keep on letting them arise? I should immediately eradicate them, like if they were thieves or poisonous snakes who entered my dwelling. I should see them as really great disasters.

And furthermore, the five desires are like the dwelling of evil and cannot be seen, otherwise. At first, they seem to be quite agreeable, but after some time they will mislead us and cause all kinds of bitter sufferings connected with the poisons like jealousy, hate and anger. There is no evil they do not perform. They can be compared to bags filled with sharp knives that injure people who embrace them.

<sup>23</sup> 訾 = 訾【宮】

<sup>24</sup> *Kāmachanda*, 婬欲

<sup>25</sup> For treatment of the five hindrances see for example *The Middle Length Discourses, Majjhima Nikaya*. tr. Bhikkhu Ñānamoli and Bhikkhu Bodhi. Wisdom Publications, MN27.18, 39.13-14 with similes or *Digha Nikaya Sāmaññaphalasutta*, Pali Text Society, 71-73, or Y.B.S. *Samāhitā bhumi* Taisho 30. *Han Qing Jing Ke Ju*, 352-362 or, V.M. ch. 6, 67. *Paṭisambhidā Magga, Ānāpāna* chapter.



Moreover, even if one can obtain [the enjoyment from] the five objects of sensual desires, one can never become satisfied by them.<sup>26</sup> Not to be satisfied means to be without happiness. It can be compared to a thirsty man drinking pus, he will never quench his thirst and attain pleasure. Or, like one scratching his itches, his ailment will not get better and become a pleasant experience. Besides, the sensual desires contaminate one's mind so that it is unable to see what is good or bad. Due to them, one is not afraid of the consequences of evil deeds in this life and the lives to come. For this very reason, one should eradicate sensual desires.

Even though one may have removed the hindrance of sensual desires, the vexation in the form of <sup>27</sup>resentment may arise in the mind. It must be removed. One should contemplate that, from the time of conception in the womb, one always suffers. All kinds of sufferings are bound to keep the company, so how can one continue to add more vexations? Suppose someone is about to be executed, how would a kind man load more suffering and pain on him?

Besides, one practicing the path of liberation should be able to abandon <sup>28</sup>fetters like self-love and arrogance, which do not obstruct the way to heaven, yet they should not arise in the mind of the practitioner. What to say about resentment and hate depriving one of the very root of happiness? In addition, (the hindrance of resentment) can be compared to boiling water that does not allow one to see his face. Similarly, when resentment arises in the mind, one can neither differentiate between the noble and the mean nor recognize one's parents or teachers or receive the teachings of the Buddha.

Resentment is indeed a great ill. It is harmful and not the path, as it is similar to a <sup>29</sup>devil himself. One should contemplate friendliness to remove resentment and hate. When the hindrances of sensual desires and resentment have ceased, one will experience happiness if one has attained the dhyāna concentration.

In case one has not yet obtained the happiness of dhyāna, his mind may sink due to distracting emotions, worries, and muddled thoughts; his (inner eye) will lose focus. In this case, one should know that the robber in the form of <sup>30</sup>sloth and torpor is harming his mind. It is harmful even for worldly gains. How much more for the path? The hindrances of sloth and torpor are no different from death. The only difference is in breathing. Just like when cloth covers the water, one's face cannot be seen in it, so when the mind is covered by sloth and torpor, one cannot see what is good and what is bad. Thus, one is not able to understand the real nature of all the phenomena. In order to remove [the hindrances of sloth and torpor] one should contemplate in this way:

How can I sleep quietly when all the robbers in the form of defilements are still harming me? It is like facing a bunch of robbers with sharp weapons, how can I indulge in sleep? I should not sleep since I have neither removed the disaster in the form of old age, disease and death, nor have I abandoned the suffering of the three lower realms of existence, having attained the preparatory stage<sup>31</sup> of warmth in my practice.

If the hindrance of sloth and torpor has not ceased, the practitioner should splash his face with

<sup>26</sup> 大智度論 chapter 19; The way to remove sensual desires (*rāga*) is by understanding non- attainment (*aprāpya* 不可得).

<sup>27</sup> *Pratigha* 瞋惱

<sup>28</sup> *Samyojana* 結

<sup>29</sup> *Rākṣasa* 羅刹

<sup>30</sup> *Sthiyānamiddha* 睡眠

<sup>31</sup> *Ūṣman*, 暖法 here *ūṣmadharma*, or *ūṣmagatadharma*; first of the four roots of wholesome (*kuśalamūla*) leading to the realization of the path of seeing (*darśanamārga*), see for example *Abhidharmakośabhāṣya* ch. 6 Verse 17, tr Poussin, 163.

cold water and observe the stars and planets in the four directions. Meditating on three things will not let the hindrances of sloth and torpor obstruct one's mind. The first is fear. One should think of the great power of the <sup>32</sup>king of death always ready to inflict harm. One should recollect death being near like a robber, yet one is left without anything for reliance. Furthermore, one should also think about death as if it were a sword put on one's neck, ready to chop the head whenever one falls asleep. The second is gratitude. Here one should recall the Buddha as a great teacher and contemplate, "I am not yet in the possession of all the <sup>33</sup>excellent dharmas the Buddha has taught. I am fortunate and grateful for receiving his teaching. Contemplating in this way will make my sleepiness disappear". The third is anxiety and worry. Here, one should bring to mind the endless and limitless suffering, pain, and harm of the future series of rebirth that one will have to undergo in this saṃsāra. If one contemplates the hindrance of sloth and torpor and challenges it by all kinds of skillful means, one should be able to stop it.

When the hindrances of <sup>34</sup>excitement and remorse arise, one should contemplate this way:

When the worldly people want to dispel their worries, they search for pleasure, thereby allowing agitation and manifoldness [based on desire, *prapañca*] to arise. I am a practicing ascetic, sitting in meditation searching for the path. It is extremely undesirable that I indulge in negligence, giving rise to agitation. The teaching of the Buddha especially emphasizes concentration as the root practice so I should not indulge my mind in negligence so easily.

Agitation and manifoldness can be compared to water disturbed by waves that makes one's face invisible. When they move the mind, it is unable to see what is good and what is bad. As far as remorse is concerned, it has been explained in the perfection of meditation.<sup>35</sup>

Question: Sensual desire, resentment, and doubt—each individually forms one hindrance, why do sloth and torpor along with excitement and remorse both form hindrance combined together?

Answer: As the strength of the vexation of sloth is weak, it will not obstruct the mind unless it is assisted by torpor.<sup>36</sup> Similarly, excitement without remorse will not be able to form a hindrance. Therefore, the two are combined together to form a single hindrance. It can be compared to tightening some object with a rope. One rope will not have the power to accomplish the task, but combined with other ropes it can. Besides, with regard to the mental factors of sloth and torpor, it is the sloth that makes the mind heavy. Due to mind being heavy, the body becomes heavy too. The sloth presents only a slight obstruction of the mind, but strengthened by torpor; they together obstruct the path of practice. This is the reason why these two mental factors are combined into one hindrance. When one has awakened from the torpor, the mind is not one-pointed. It will swiftly recall five objects of sensual desires and indulge in all kinds of vexations. This [condition] is called excitement. Excitement can be compared to a monkey freed from its shackles, mischievously running, jumping, and playing in the forest. Excitement is just like that. When one recollects the objects of the desires of the five senses and indulges in all kinds of fetters, one loses the (control) of one's bodily, vocal, and mental (actions) allowing worry and remorse to arise. One will think about what one has done and should not do or what one should do, but did not do. For this reason, excitement and worry are combined to form a

<sup>32</sup> *Yamarāja*, *Yamadeva* 死王

<sup>33</sup> *Saddharma* 妙法

<sup>34</sup> *Auddhatya-kauṛṭyam* 掉悔

<sup>35</sup> Possibly the author refers to Nāgārjuna's commentary to *Mahāprajñāpāramitāśāstra* in 25000 verses *Da Zhi Du Lun* 大智度論, section on the perfection in meditation, translated by Kumārajīva.: T.25, chapter 17

<sup>36</sup> See *YBS*, *HQJKJ* vol. 1, 354-5.

single hindrance.

Question: If one has committed evil deeds and is able to repent, it should not be a hindrance.

Answer: If one transgresses the precepts and has remorse and determines; “from now on I shall not do so any more”, acting in this way is not a hindrance. However, if one has done some evil deeds and does not cease to think of them with his mind confused with worry and vexation, that is called hindrance. Thus, depending on such different circumstances, the meditator blames the obstacle of excitement and remorse and attaches his mind to the meditation object.

If the meditator’s mind gives rise to doubt, it should be eradicated. Why is it so? Because the mental factor called doubt is not like attachment or pride (which do not obstruct the way to heaven). Doubt gives no pleasure in this life and leads to hell in the next life. Having doubt hinders all the <sup>37</sup>wholesome states of mind. It can be compared to being at the crossroad and hesitating, not knowing where to proceed. Understanding doubt in this way, will appease it. In this fashion, if the practitioner contemplates his practice continuously, the doubt will not arise again. When one knows doubt to be a disaster obstructing the correct path, it will be quickly abandoned.

Besides, the meditator should also reflect the on Buddha as being one who is endowed with omniscience, who can distinguish all the dharmas, no matter whether mundane or supramundane, wholesome or unwholesome, or beneficial or harmful.

He can distinguish everything with utmost clarity, so I should receive the methods (taught by him) without giving rise to doubt. I should follow his instructions, and not disobey them. In addition, the Buddha dharmas are a marvel. Now I do not have the knowledge to practice concentration and wisdom in accordance with the Dharma, so how can my mind fathom all the dharmas? One is able to protect himself self from robbers only if he possesses sharp weapons. If one counters strong enemies empty handed, for sure he will be harmed. As to myself, who has not yet attained concentration and wisdom, how can I fathom the true meaning of all dharmas? This is not appropriate indeed! Furthermore, the non-Buddhists can let doubt arise, because they are not disciples of the Buddha. As to myself, being a disciple of the Buddha, how can I still give rise to doubt in regard to him?

The Buddha often blamed doubt as being disastrous (for spiritual practice). It is an obstacle, hindrance, veil, and an impediment to the path. Deceiving oneself about one’s practice (without following instructions) is like knowingly piercing oneself with darts instead of taking them out. So is the doubt, it misleads the one who doubts. The sensual desires and doubt obstruct real wisdom. They can be compared to one afflicted with scabies, scratching his wound and making the affliction worse. However, if a good physician gives proper medicine, the itch of the scabies will cease by itself. The same is true for a practitioner of Dharma. If he gives rise to doubt in regard to all kinds of teachings and wishes to remove doubts in accordance with context (without following the method), he will have even more doubts.<sup>38</sup> It is only by following the Buddha’s teaching that doubts will be directly removed as soon as they appear. So the meditator, by challenging doubts in different ways, will eliminate them promptly.

<sup>37</sup>*Kuśaladharmā* 善法

<sup>38</sup> 大智度論；卷68，If one has five hindrances, one should not teach the transcendental wisdom. Or 卷 69； all defilements arise due to virtues based on 【clinging to】 differentiations (相似彼岸)

## 修習初禪

行者如是思惟除捨五蓋集諸善法。深入一心。斷欲界煩惱得初禪定。如佛經說。行者離欲惡不善法。有覺有觀離生喜樂入初禪。問曰。得初禪相云何。答曰。如先以正念呵止五欲。未得到地。身心快樂柔和輕軟身有光明。得初禪相轉復增勝。色界四大遍滿身故。柔和輕軟離欲惡不善一心定故能令快樂。色界造色有光明相。是故行者見妙光明照身內外。行者如是心意轉異。瞋處不瞋喜處不喜。世間八法所不能動。信敬慚愧轉多增倍。於衣服飲食等心不貪著。但以諸善功德為貴。餘者為賤。於天五欲尚不繫心。何況世間不淨五欲。得初禪人有如是等相。復次得初禪時心大驚喜。譬如貧者卒得寶藏。心大歡喜作是念言。初夜中夜後夜。精勤苦行習初禪道。今得果報如實不虛。妙樂如是。而諸眾生狂惑頑愚。沒於五欲不淨非樂。甚可憐愍。初禪快樂內外遍身。如水漬乾土內外<sup>39</sup>霑洽。欲界身分受樂不能普遍。欲界姪恚諸火熱身。入初禪池涼樂第一除諸熱惱。如大熱極入清涼池。既得初禪念本所習修行道門。或有異緣。所謂念佛三昧。或念不淨慈心觀等。所以者何。是行思力令得禪定轉復深入。本觀倍增清淨明了。

## Practice of the First Dhyāna

If the practitioner has contemplated in this way and removed five hindrances while gathering all the wholesome dharmas, he will be able to enter deeply into one-pointed concentration. He will then abandon the vexations of the desire realm and enter the first <sup>40</sup>absorption. As described in the Buddhist scriptures, the meditator, having abandoned sensual desires and evil, unwholesome dharmas, enters the first dhyāna that is accompanied with applied and sustain thought, with <sup>41</sup>rapture and <sup>42</sup>pleasure born of seclusion<sup>43</sup>.

Question: What are the characteristics connected with the attainment of the first dhyāna?  
Answer: When the meditator has challenged and removed five kinds of desires [towards five kinds of sensual objects] through the practice of right mindfulness, the sensation of his body and mind will become pleasant, soft, and pliable and his body will emit light even before the stage of attainment. When the first absorption is attained, these characteristics will become more predominant. As the four elements in the <sup>44</sup>sphere of form permeate the whole body and there is softness, lightness, and pliability connected with one-pointedness, the meditator experiences <sup>45</sup>happiness due to having abandoned all the evil and unwholesome dharmas. The practitioner will see light inside and outside of his body because the <sup>46</sup>materiality derived from the four elements in the sphere of form has the characteristics of emitting light. The mind of the practitioner will change: the objects that used to cause his resentment will no longer irritate him and those that caused his joy will not gladden him. The <sup>47</sup>eight worldly dharmas (winds) will no longer be able to move his mind. His faith, reverence (to the triple gems) and shame will

<sup>39</sup> 霑 = 沾【宋】【元】【明】【宮】

<sup>40</sup> *Dhyāna*, 初禪定

<sup>41</sup> *Prīti* 喜

<sup>42</sup> *Sukha* 樂

<sup>43</sup> *Vivekaja*, 離生. Using M.N. Translation of Bhikkhu Ñānamoli and Bhikkhu Bodhi, 641.

<sup>44</sup> *Rupadhātu* 色界

<sup>45</sup> 快樂. Compare 大智度論.Taisho 25, chap.75

<sup>46</sup> *Bhautikarūpa*, 造色

<sup>47</sup> *Aṣṭalaukikadharma; lābha, yaśas, praśamsā, sukha*; profit, fame, praise, pleasure and their opposites.

become stronger. His mind will not be attached to clothes, foods, drink, and such matters. He will have high regard for all the virtues, disregarding, the rest. His mind will not be attached even to the five heavenly pleasures. No need to say about the five objects of the impure worldly desires (in the desire realm). These are the characteristics of the one who has attained the first absorption.

Furthermore, the mind in the first absorption experiences great rapture like a poor man suddenly finding a precious treasure. Experiencing great joy in his heart, he will reflect on how to use diligence and asceticism to support his practice of the first *dhyāna* in the three watches of the night reflecting:

Now I have attained wonderful happiness—the true result of the path, (so my effort) is not in vain. Yet, the sentient beings are confused and obstinate in their bewilderment. They are immersed in five impure desires that cannot lead to happiness; they are to be pitted indeed.

The happiness of the first absorption permeates the whole body internal as well as external, just like water moistens the dried soil inside as well as outside.<sup>48</sup> The experience of happiness in the desire realm cannot permeate the whole body because the sensual desires and resentment burn the body like fire. Entering the first absorption is like entering a cool pond where all burning vexations are extinguished. As burning sensations are removed immediately by entering a cool pond, the first *dhyāna* is immediately attained by following (continuously) the chosen mediation practice.

Or, (in order to obtain the first absorption), one may use other mediation objects such as the *samādhi* of the recollection of the Buddhas, contemplation of the impure, the meditation on friendliness, etc. Why? This is so because through this practice (of *dhyāna* on different meditation objects) the ability of the meditator for reflection in order to obtain absorption will be deepened and accordingly his insight will become clearer.<sup>49</sup>

## 修習二禪

行者得初禪已進求二禪。若有漏道。於二禪邊地厭患覺觀。如欲界五欲五蓋令心散亂。初禪覺觀惱亂定心亦復如是。若無漏道。離初禪欲。即用無漏初禪。呵責覺觀。問曰。如初禪結使亦能亂心。何故但說覺觀。答曰。初禪結使名為覺觀。所以者何。因善覺觀而生愛著。是故結使亦名覺觀。始得初禪未有餘著。復次本未曾得覺觀大喜。以大喜故壞敗定心。以破定故先應除捨。復次欲入甚深二禪定故除却覺觀。為大利故而捨小利。如捨欲界小樂而得大樂。問曰。但說覺觀應滅。不說初禪煩惱耶。答曰。覺觀即是初禪善覺觀也。初禪愛等亦名覺觀。以惡覺觀障二禪道。是故宜滅。以善覺觀能留行者令心樂住。是故皆應當滅。尋復思惟。知惡覺觀是為真賊。善覺觀者雖似親善亦復是賊。奪我大利故。當進求滅二覺觀。覺觀惱亂如人疲極安眠眾音惱亂。是故行者。滅此覺觀已求二禪。譬如風土能濁清水不見面像。欲界五欲濁心如土濁水。覺觀亂心如風動水。以覺觀滅故內得清淨。無覺無觀定生喜樂入於二禪。問曰。云何是二禪相。答曰。經中說言。滅諸覺觀。若善若無記。以無覺觀動故內心清

<sup>48</sup>Compare with standard comparisons as in M.N. 39.15.

<sup>49</sup>Here *si* 思 means *si wei* 思惟 which stands for *upanidhyāna*, the synonym of *dhyāna* in *Abhidharma*. See for ex. Taisho1851, *Da Cheng Yi Zhang* 大承義章, scroll 13. Also see *Milindapañhā* comparison of various meditation objects being like many rays of sun.

淨。如水澄靜無有風波。星月諸山悉皆照見。如是內心清淨故。名賢聖默然。三禪四禪雖皆默然。以二禪初得。為名有覺觀語言因緣。因緣初滅故得名默然定生喜樂妙勝初禪。初禪喜樂從離欲生。此中喜樂從初禪定生。問曰。二禪亦離初禪結使。何以不言離生。答曰。雖復離結。但定力多故。以定為名。復次言離欲者則離欲界。言離初禪未離色界。是故不名離生。如是等是二禪相。

## Practice of the Second Dhyāna

If the meditator has attained the first *dhyāna* absorption, he should strive to proceed to the second one. If the [meditation] path is beset by <sup>50</sup>cankers, one contemplates the applied and sustained thoughts as being abhorrent (like disease, boils, tumors, etc.) at the stage of *dhyāna* <sup>51</sup>adjacent to the second absorption. Just as in the sphere of perception dominated by five senses [*kāma dhātu*] the five desires and five hindrances distract the mind, even so the applied and sustained thoughts distract and molest the concentration in the first *dhyāna*. If the path of mediation is <sup>52</sup>free from cankers, the meditator, in order to leave the first absorption, will use his undefiled first concentration to challenge the shortcomings of the applied and sustained thoughts.

Question: If the fetters can disturb the mind even in the first absorption, why is it that only the applied and sustained thoughts are mentioned [as disturbing factors] in the second absorption?

Answer: The fetters<sup>53</sup> in the first absorption are applied thought and sustained thought. Why is this so? As one is able to use skillfully applying thought and sustaining thought (in the meditation object of the first *dhyāna*), one will become attached to it. Therefore, the applied thought and sustained thought can also be called fetters. For a meditator who has just attained the first absorption, there is no other attachment. Besides, if the meditator has not contemplated (the danger of the) great rapture before attaining the first absorption, it will devastate his concentration<sup>54</sup>. Because [the applied and sustained thought] are detrimental to concentration, therefore, they should be abandoned first. Moreover, the applied and sustained thought must be abandoned, if one wishes to enter the deeper concentration of the second *dhyāna*. It is abandoning a little benefit for the sake of a great benefit. It is like abandoning the little happiness of the desire realm in order to reach the great happiness [of the higher realms].

Question: You only explained that applied thought and sustained thought need to be

<sup>50</sup> *Sāsrava mārga*, 有漏道 see A.K. Chapter 8 verses 15, 20, 21, etc., and ch. 8 verse 9, where *sāsrava* is explained as belonging to the five kinds of bodily sensations; ed. Dwarika Sastri, 1145.

<sup>51</sup> *Samantaka*=*jin fen* 近分, see A.K. ch.8 verse 3 with Sphutārtha com. ed. Swami Dwarika Sastri. Varanasi, 1987: 1131. The expression *bian di* 邊地 used here can have two meanings, either the stage adjacent to next *dhyāna* as use here, or the highest attainment in concentration that is the neither perception nor non perception as the transitional stage to the realization of a supramundane object, which is the path free from cankers [*anāsravamārga* 無漏道]. See for example Da cheng yi zhang 大乘義章, CBeta 0719a22. In *Abhidharmahṛdaya* there is mentioned only one kind of *samantaka* 近分 for all eight attainments.

<sup>52</sup> *Anāshravamārga*, that is uprooting the defilements, *ibid.* 大智度論卷20 ; Explains two kinds of *dhyāna*, pure and immaculate; 清, 無漏.

<sup>53</sup> Fetters *saṃyojanā* usually translated *jie* 結 or *shi* 使, here both together, not to be taken technically in the sense of nine or ten fetters but meaning obstacles in general. Commonly used by early translators, see for example *Samyuktābhidharmahṛdaya*, tr. Bart Dessein. Motilal Banarsidas: part1: 221.

<sup>54</sup> *Jue* 覺 and *guan* 觀 usually stand for applied and sustained thought, *vitarka* and *vicāra*, here however must mean contemplation in general. 大智度論卷23; applied and sustained thought are the causes of *samādhi*, but also the disturbing factors of *samādhi*. They are like winds that cause but also disturb the rain.

abandoned. Why you do not explain vexations [in the first *dhyāna*]?

Answer: Applied and sustained thought, in regard to the first *dhyāna* means skillful use of applied and sustained thought. The attachment and other vexations in the first *dhyāna* are also called applied and sustained thought. Because an unskillful use of applied and sustained thought hinder entrance into the second *dhyāna*, it is advantageous to remove them. A skillful use<sup>55</sup> of applied and sustained thought causes the meditator's mind dwell in happiness; therefore, applied and sustained thought must be extinguished in any case. One should investigate and contemplate in this way:

I know the evil use of applied and sustained thought is the real robber (of a deep concentration). The skillful use of applied and sustained thought appears to be good; however, it is a robber because it deprives me of a greater benefit. I should strive to progress further to extinguish both [skillful and unskillful applied and sustained thought.] Applied and sustain thoughts are irritating, like sounds annoying a person who is tired and wishes to sleep. That is why the meditator seeks to attain the second *dhyāna* by removing them. It can be compared to wind and mud which muddles the limpid water to the extent that the image of one's face cannot be seen. The five sensual desires of the desire realm are similar to mud making water turbid. Applied and sustained thought disturbs the mind like wind stirring the surface of the water. When these are removed, one experiences<sup>56</sup> inner self-confidence and enters the second *dhyāna* which is without applied and sustained thought, with rapture and pleasure born of concentration.

Question: What are the characteristics of the second *dhyāna*?

Answer: As the scriptures explain, when applied and sustained thought is extinguished, no matter whether it is wholesome or<sup>57</sup> non- defined, as these thoughts do not move the mind one gains inner self-confidence and purity. This inner self confidence (of the second *dhyāna*) can be compared to stars, moon, and mountains reflected in clear silent water without ripples. This self- confidence and purity is called the noble silence of the sages. Even though the third and fourth *dhyānas* are also marked by silence from applied and sustained thoughts, nevertheless, since the causes of speech [in the form of applied and sustained thought] have been first removed in the second *dhyāna*, it called silent.<sup>58</sup> Since these causes of speech have been removed by obtaining the second absorption, it is called silence born of concentration. One who attains it, will produce a more subtle rapture and happiness, surpassing that of the first *dhyāna*. In the first *dhyāna*, rapture and happiness arise from seclusion from sensual desires. Here [in the second *dhyāna*] it will arise from the [superior] concentration of the first *dhyāna*.

Question: The second *dhyāna* also arises from isolation [*viveka*] from fetters as in the first *dhyāna*, so why it is not called arisen from seclusion (as the first *dhyāna*)?

Answer: Although the second absorption arises from isolation from fetters, nevertheless its power of concentration is greater, therefore, it is called arisen from concentration. Besides, when one says that the (first *dhyāna*) is arisen from seclusion, it means seclusion from the desire realm. Furthermore, the seclusion from desire refers to seclusion from the desire realm. When one says seclusion in the first *dhyāna*, it does not mean abandoning the sphere of subtle forms [*rūpa dhātu*]. Therefore, [the second *dhyāna*] is not called born from seclusion. These are the

<sup>55</sup> Literally, good use as opposed to bad use.

<sup>56</sup> *Adhyatmasamprasāda* 內心清淨, A.K. ch. 8 verses 8, 9, ed. Dwaraka Sastri, 1148.

<sup>57</sup> *Apyākṛta*.

<sup>58</sup> M.N. 44, 399, for *vitarka* and *vicāra* as verbal formations. The first *dhyāna* is produced by separation from sensual desires 離欲生 while the second *dhyāna* is thought to be produced by *samādhi* 定生. See 大智度論 chapter 75.

characteristics of the second *dhyāna*.

### 修習三禪

行者既得二禪。更求深定。二禪定有煩惱覆心。所謂愛慢邪見疑等。壞破定心。是二禪賊遮三禪門。是故當求斷滅此患以求三禪。問曰。若爾者。佛何以故說。離喜行捨得入三禪。答曰。得二禪大喜。喜心過差心變著。喜生諸結使。以是故喜為煩惱之本。又復諸結使無有利益不應生著。喜是悅樂甚為利益滯著難捨。以是故佛說捨喜得入三禪。問曰。五欲不淨罪。喜則應當捨。是喜淨妙眾生所樂。云何言捨。答曰。先已答生著因緣則是罪門。復次若不捨喜。則不能得上妙功德。以是故捨小得大。有何過也。行者進求三禪。觀喜知患憂苦因緣所可喜樂。無常事變則生憂苦。復次喜為僇樂。今欲捨僇而求細樂。故言離喜更入深定求異定樂。云何三禪相滅喜。捨此妙喜心不悔念。知喜為害。譬如人知婦是羅刹。則能捨離心不悔念。喜為狂惑僇法非妙。第三禪身受樂。世間最樂無有過者。聖所經由。能受能捨無喜之樂。以念巧慧<sup>59</sup>身。則遍受入於三禪。問曰。此說一心念慧。初禪二禪何以不說。答曰。第三禪者。身遍受樂心行捨法。不令心著分別好醜。故言一心念慧。復次三禪中有三過。一者心轉細沒。二者心大發動。三者心生迷悶。行者常應一心念此三過。若心沒時。以精進智慧力。還令心起。若大發動則應攝止。若心迷悶應念佛妙法還令心喜。常當守護治此三心。是名一心行樂者入第三禪。問曰。如經。第三禪中二時說樂。何等為二樂。答曰。前說受樂。後說快樂。問曰。有三種樂。受樂快樂無惱樂。以何樂故三禪名為第一之樂。答曰。三樂上妙皆勝下地。但以受樂第一。說名樂地。究竟盡故。餘二樂者上地猶有。此中不以為名。問曰。喜樂無喜樂。有何差別。答曰。樂受有二種。一者喜根。二者樂根。喜根喜樂。初禪二禪所攝。樂根無喜樂。三禪所攝。復次欲界初禪樂受。僇者名樂根。細者名為喜根。二禪三禪樂受。僇者為喜根。細者為樂根。譬如熱極得清冷水持洗手面。是名為喜。入大涼池舉身沐浴。是名受樂。行者如是。初禪覺觀故樂不遍身。二禪大喜驚故不能遍身。三禪無障礙故樂遍其身。是名差別。復次樂受有四種。欲界六識相應樂。名為喜根亦名樂根。初禪四識相應樂。名為樂根亦名喜根。二禪意識相應樂受名為喜根。三禪離喜故。意識相應樂受。名為樂根。

### Practice of the Third Dhyāna

When the second absorption has been attained, the practitioner should seek a deeper concentration. In the second *dhyāna*, there are surely vexations covering the mind such as desire, pride, wrong view, doubt etc. They spoil the concentration of the second *dhyāna*. They are the thieves of the second *dhyāna* and impede the entrance into the third. So, one seeking the third absorption must remove these<sup>60</sup> ills.

Question: If this is the case, why did the Buddha teach that the third *dhyāna* is obtained by abandoning rapture and practicing<sup>61</sup> equanimity?

Answer: When the great rapture of the second *dhyāna* is attained, the excess of rapture

<sup>59</sup> 身則遍受=行樂【宮】

<sup>60</sup> *Upadrava*, 患

<sup>61</sup> *Upekṣā*= *saṃskāropekṣā* 行舍



one experiences becomes attachment. This is how rapture leads to all kinds of fetters and becomes the base for vexations. Moreover, all fetters are not beneficial, so one should not attach to them. The rapture means pleasure <sup>62</sup>. It is very beneficial, but it involves a strong attachment that is difficult to abandon. This is why the Buddha explains the third *dhyāna* is attained by abandoning rapture.

Question: The five sensual desires are impure and evil and rapture should be abandoned. Yet this very rapture is pure, beautiful and delightful to all beings. Why should it be abandoned? Answer: As mentioned before, it becomes the cause of attachment and this leads to an evil practice. Besides, without abandoning rapture, one will not be unable to attain superior qualities. So, what is wrong with abandoning a small [benefit] to obtain a great one? If the meditator wants to make progress to the third *dhyāna*, he should contemplate the rapture. It is enjoyable, but he should know that it is the cause of disasters, worries and sorrow. It is an impermanent phenomenon, when it changes, it gives rise to worry and sorrow.

Moreover, rapture is a gross happiness<sup>1</sup>. Now the meditator wishes to abandon gross happiness in order to seek a subtle one, therefore it is said that he abandons rapture in order to enter a deeper concentration, searching for a different kind of happiness. How does the third *dhyāna* extinguish the rapture? Though one abandons that splendid rapture, mind has no regret because it knows that rapture is harmful. It can be compared to abandoning one's wife without regret when one knows that she is a<sup>63</sup>ghost. The rapture is a confused and coarse phenomenon, it is not subtle. In the third *dhyāna*, one's body experiences happiness that nothing can surpass in the world. With regard to this happiness the noble ones proclaim; he enters the third *dhyāna* divested of rapture with equanimity due to his mindfulness and sublime awareness, feeling happiness penetrating his whole body.

Question: Here [in the third *dhyāna*] one speaks of one-pointedness of mind with mindfulness and <sup>64</sup>awareness. Why is this not mentioned in the description of the first and the second *dhyāna*?

Answer: In the third *dhyāna*, one experiences happiness in the whole body and the mind practices equanimity [with regard to all formations]. It does not allow the mind to be attached to discrimination between good and bad. Hence it is described as one-pointedness connected with mindfulness and awareness. Furthermore, there are three shortcomings in the third *dhyāna*. Firstly, the mind sinks when it becomes subtle. Secondly, the mind becomes active. Thirdly, the mind gives rise to confusion and low spirits (due to its subtle state). The meditator should often recollect one-pointedly these three shortcomings. Should his mind start sinking, he should uplift it again through the power of effort and awareness. When the mind becomes too active, he should gather it. When the mind is confused and low in spirit, he should let it rejoice by recollecting the subtle qualities of the Buddha. He should constantly protect his mind by countering these three shortcomings.<sup>65</sup> This is how the meditator, with happiness due to one-pointedness of mind, enters the third *dhyāna*.

Question: The sūtra mentions happiness in the third *dhyāna* twice. What are these two kinds of happiness?

<sup>62</sup> *Yue le*, 悅樂 literary with enjoyment of a pleasant sensation (*sukha*)

<sup>63</sup> *Rakṣasī*.

<sup>64</sup> *Samprajanya* translated as wisdom [*hui* 慧]

<sup>65</sup> Literally, it means three kinds of mind.

Answer: The first is corporeal happiness;<sup>66</sup> the second is mental happiness.<sup>67</sup>

Question: There are three kinds of happiness, namely, corporeal happiness, mental happiness, and happiness free of vexations.<sup>68</sup> Due to which one of them is the happiness of the third *dhyāna* called supreme?

Answer: Among the three kinds of happiness, the higher one is more subtle, all of them surpass the lower stages [of concentration]. Because the corporeal happiness comes first [in the first *Dhyāna*], one uses this term to explain the stage of happiness [*sukha bhūmi*]. Even though it stops completely in the remaining two higher stages of *dhyāna*, nevertheless they [second and third *dhyāna*] still have happiness. Therefore, the corporeal happiness does not apply to them.<sup>69</sup>

Question: What is the difference between happiness with rapture and happiness divested of rapture?

Answer: They are two kinds of <sup>70</sup>pleasant sensation: the <sup>71</sup>mental faculty of happiness and the <sup>72</sup>bodily faculty of happiness. The mental faculty of happiness [*saumanasyam*] is contained in the first and second *dhyānas*. It is happiness with joy. The corporeal faculty of happiness [*sukhendriya*] is happiness without joy. It is contained in the third *dhyāna*. Besides, the gross pleasant sensation in the desire realm and in the first *dhyāna* when gross is called the faculty of [corporeal] happiness [*sukhendriya*], while the subtle pleasant sensation is called the mental faculty of happiness [*saumanasyam*]. As to the second and third *dhyāna*, here the gross pleasant sensation is called the mental faculty of happiness [*saumanasyam*], while the subtle sensation is called the corporeal faculty of happiness [*sukhendriya*]. The mental joy can be compared to washing one's face with limpid cool water when feeling extremely hot while corporeal happiness is like entering a great cool pond and bathing the whole body in it<sup>73</sup>. As to the meditator experiencing happiness in the first *dhyāna*, it will not permeate the whole body because of the applied and sustained thoughts. In the second *dhyāna*, body will not be

<sup>66</sup> *Shou le* 受樂, stands for a corporeal happiness, *sukha*, *kuai le* 快樂 refers here to a mental happiness *xi* 喜.

This usually refers to rapture=*prīti*, which is not a sensation in southern Buddhism, but belongs to the aggregate of formations (*saṃskāra skandha*). In Chinese *xi* translates a pleasant mental sensation (*saumanasyam*) and rapture (*prīti*) as well as sympathetic joy (*mudita*), hence there arises often confusion in distinguishing them.

<sup>67</sup> *Kuai le* 快樂 stands for a pleasant, sensation, which is connected with the body of mental factors. Usually it means however a pleasant bodily sensation of the lower spheres. However, in reference to the second and third *dhyāna*, where the corporeal sensation is transcended, it refers to the body of mental factors [*saṃskāra kāya*] exclusively, See the discussion on *xi* and *le* in A.K. ch. 8 verse 9, Dwarikadas Shastri:1142-44. Especially important for comprehending the explanation here is Nāgārjuna's Prajnaparamitashastra 大智度論, chapter 33. Taisho vol. 25, p.210, which gives a very detailed discussion on the difference between corporeal and mental pleasure sensation: *sukha* is a corporeal pleasure when in the sphere dominated by five senses [*kāmadhātu*], it is gross. The *sukha* 樂 is the cause, rapture 喜 is the result. When pleasure 樂 penetrates the whole body, it is rapture 喜. When there is a subtle happiness 細樂, connected with mental consciousness 意識, it is *saumanasyam*, mental pleasure. In the sphere dominated by senses and in the first *dhyāna* it is called pleasure 樂. In the second *dhyāna* all pleasure sensations are *saumanasyam* 喜. In the third *dhyāna* all pleasant sensations are called is *sukha*, 樂 [mental happiness] only.

<sup>68</sup> 無惱樂 *akliṣṭasukha*

<sup>69</sup> A.K.B.ch.8 Verse 9 *bhaṣya* explains that in the third *dhyāna*; *yi* 意, mental faculty is body; 意為身.

<sup>70</sup> *sukhavedanā*

<sup>71</sup> *saumanasyendriya*

<sup>72</sup> *sukhendriya*. See explanation in A.K. Xuanzang tr. *Guoli dushuguan chu pan* Taipei 1999: vol. 2, 609., A.K.B. ch.8 verse 8 Dwarikadas Shastri :1143

<sup>73</sup> Compared with comparison in V.M. Between rapture and happiness used in explaining the first *dhyāna*, tr. Nānamoli, 151.

permeated with happiness because of the great rapture. In the third *dhyāna*, because these obstacles do not exist, the whole body becomes permeated with happiness. These are the differences between them.

Moreover, there are four kinds of pleasant sensations. The pleasant sensation in the desire realm <sup>74</sup>connected with **six consciousnesses**. It is described as the mental faculty of happiness and the bodily faculty of happiness. The pleasant sensation of the first *dhyāna* is connected with four kinds of consciousnesses (no smell, no taste) and it is called the bodily faculty of happiness and mental faculty of happiness. The pleasant sensation of the second *dhyāna* which is connected with mental consciousness (only) is called the <sup>75</sup>mental faculty of happiness. The pleasant sensation of the third *dhyāna* is also mental and is devoid of joy. It is thus called the <sup>76</sup>corporeal faculty of happiness.<sup>77</sup>

### 修習四禪

行者既得三禪。知上三樂。一心守護常恐畏忘失。則為是惱。是故樂復為患。當求離樂。譬如人求富貴之樂。求時既苦。得時無厭則復為苦。得已守護亦復為苦。有人以求樂為苦故捨。或有得樂無厭覺苦故捨。或有既得守護為苦故捨。行者患樂亦如是。求初禪樂。以覺觀惱亂故捨。二禪大喜動故捨。三禪知樂無常難守故捨。以是故。當捨此樂求於四禪安隱之地。問曰。行者依禪定樂捨於欲樂。今依何等而捨禪樂。若捨禪樂得何利益。答曰。行者依於涅槃樂能捨禪樂。得三利故。所謂羅漢辟支佛佛道。是故捨禪定樂。行於四禪安隱快樂。以三乘道隨意而入涅槃。問曰。云何知是第四禪相。答曰。如佛說四禪相。若比丘斷樂斷苦先滅憂喜。不苦不樂護念清淨入第四禪。問曰。斷三禪樂應爾。離欲時已斷苦。今何故復言斷苦。答曰。有人言。斷有二種。一別相斷。二總相斷。如須陀洹。以道比智。總斷一切見諦結使。是事不然。何以故。佛說斷苦斷樂先滅憂喜。若欲界苦。應說先斷苦憂喜。而不說者。以是故知非欲界苦。以三禪樂無常相故則能生苦。是故說斷苦。又如佛說。樂受時當觀是苦。於三禪樂生時。住時為樂滅時為苦。以是故言斷樂斷苦。先滅憂喜者。欲界中憂。初二禪喜者。問曰。欲界中有苦有憂。離欲時滅。何以但說斷憂。不說斷苦。答曰。離欲時雖斷二事。憂根不復成就。苦根成就。以成就故不得言滅。問曰。若三禪中樂生。住時樂滅時為苦。今說初禪二禪中喜。何獨不爾。答曰。佛經所說。離三禪時。斷樂斷苦無滅憂喜。初禪二禪不作是說。問曰。佛何因緣不作是說。答曰。三禪中樂。於三界中受樂最妙。心所著處。以其著故無常生苦。以喜僦故不能遍身雖復有失不大生憂。以是故佛經不說也。不苦不樂者。第四禪中<sup>78</sup>雖有不苦不樂受。捨者捨三禪樂。行不苦不樂受不憶不悔。念清淨者。以滅憂喜苦樂四事故念清淨。問曰。上三禪中不說清淨。此中何以獨說。答曰。初禪覺觀亂故。念不清淨。譬如露地風中然燈。雖有脂炷。以風吹故明不得照。二禪中雖一識攝。以喜大發故定心散亂。是故不名念清淨。三禪中著樂心多亂此禪定故不說念清淨。四禪中都無此事故言念清淨。復次下地雖有

<sup>74</sup> **śaṣṭavijñānasamprayukta**

<sup>75</sup> *saumanasyendriya*

<sup>76</sup> *Sukhendriya*, refers to the body of mental factors.

<sup>77</sup> Compare *Bahuvēdānīyasutta* M.N. 59.

<sup>78</sup> 雖=唯【宋】【元】【明】【宮】

定心。出入息故令心難攝。是中無出入息故心則易攝。易攝故念清淨。復次第四禪名為真禪。餘三禪者方便階梯。是第四禪譬如山頂。餘三禪定如上山道。是故第四禪。佛說為不動處。無有定所動處故。有名安隱調順之處。是第四禪相。譬如善御調馬隨意所至。行者得此第四禪。欲行四無量心隨意易得。欲修四念處修之則易。欲得四諦疾得不難。欲入四無色定易可得入。欲得六通求之亦易。何以故。第四禪中不苦不樂。捨念清淨調柔隨意。如佛說喻。金師調金<sup>79</sup>洋鍊如法。隨意作器無不成就。

## Practice of the Fourth Dhyāna

When the meditator has reached the third *dhyāna*, he will know these three kinds of happiness and he will protect them with one-pointed mind, being afraid of losing them. This can be considered as <sup>80</sup>bothersome. Hence the happiness also becomes an ailment and one should strive to be free from it. As for example if one searches for happiness of prosperity, he feels suffering while striving for it, when he obtained it, but is not satiated, it is also suffering, and protecting it after it has been obtained is again suffering. Some people consider the search for happiness to be painful therefore abandon it, others attain happiness, but abandon it after feeling the suffering of not being satiated by it, still others have happiness, but abandon it since protecting it is also suffering. For a meditator the ailment and happiness are just like that. The search for happiness in the first *dhyāna* is abandoned on the basis of disturbance caused by applied and sustained thought. In the second *dhyāna* one is agitated by great rapture therefore it is abandoned. [The search for] happiness in the third *dhyāna* is abandoned when one realizes its impermanent nature and difficulty in guarding it. Therefore, one searching for the stable and peaceful<sup>81</sup> stage of the fourth *dhyāna* should seek to abandon happiness.

Question: The meditator lets go of the sensual pleasure based on the pleasure of *dhyāna* concentration. Now, what is the basis for abandoning the pleasure of the *dhyānas*? What is the benefit of letting this pleasure go?

Answer: The pleasure of *dhyāna* can be abandoned relying on the pleasure of nirvāṇa<sup>82</sup>, because by it one attains three kinds of benefit; the path of the arahant, of the *pratyeka buddha* (self-realized Buddha), and of the fully awakened Buddha. Therefore, one abandons the happiness of *dhyāna* by practicing the safe and secure happiness of the fourth *dhyāna*, because by these three vehicles one attains nirvāṇa as one wishes.

Question: How do we know the characteristics of the fourth *dhyāna*?

Answer: As explained by the Buddha; the *bhikṣu* enters the fourth *dhyāna* having abandoned pleasure and pain and with previous disappearance of joy and <sup>83</sup>grief, experiencing neither pain nor pleasure with mindfulness pure (due to equanimity).<sup>84</sup>

Question: Abandoning the happiness of the third *dhyāna* should be like this. When the desire is abandoned the pain is cut off, so why now the cutting off of pain is mentioned again?

<sup>79</sup> 洋=融【元】【明】

<sup>80</sup> *Upanaha*, 惱

<sup>81</sup> *bhūmi*

<sup>82</sup> In the Y.B.S. *Samāhita bhūmi* the fourth *dhyāna* is called 彼分別涅槃 or 差別涅槃; similar to nirvāṇa as it abandons all defilements partially or differentiated nirvāṇa as it is not final. See *Han Qing Jing Ke Ju* edition of Y.B.S *Samāhitabhūmi*. By Xin wen fen chu ban gong si, Taipei vol. 1, 367.

<sup>83</sup> *Daurmanasyam*, 憂

<sup>84</sup> Translation based on M.N. and S.N. Translations of Bhikkhu Bodhi.

Answer: Some people say there are two kinds of abandoning: individual and general.<sup>85</sup> For example a stream enterer with his subsequent knowledge concerning the path [*anvayaññāna*] abandons in general all fetters by [the path] of seeing the [four noble] truths. This case (of the fourth *dhyāna*) is not so. Why? Because as the Buddha taught the abandoning of grief and joy precedes the abandoning of pain and pleasure. In the case of suffering in the desire realm, (the Buddha) should teach abandoning of pain, grief and joy should take place first, but he does not do so. Therefore it can be known that the pain here is not from the realm of desire, but it can arise in the third *dhyāna* owing to the impermanent nature of happiness. This is how the cutting of pain is explained (as a gradual after the cutting of joy and grief). Besides, the Buddha taught that one should contemplate suffering while experiencing a pleasant sensation. In the third *dhyāna* the pleasure is pleasure when it arises and stays but becomes pain when it disappears.<sup>86</sup> Thus the abandoning of grief and joy is mentioned prior to that of pleasure and pain. The grief exists in the desire realm and joy in the first two *dhyānas*.

Question: There are both pain and grief in the desire realm. So, why is grief mentioned only, not pain when one speaks about abandoning of the desire realm?

Answer: Even though the two are abandoned when desire is abandoned, the faculty of grief cannot occur anymore but the faculty of pain can still occur.<sup>87</sup> Because it occurs, one cannot say that it is abandoned.

Question: It is said that the happiness in the third *dhyāna* is happiness when it arises and stays, but becomes pain when it disappears. Why is not so for the joy in the first two *dhyānas*?

Answer: In the scriptures, it is explained that by leaving the third *dhyāna*, one abandons pleasure and pain, not grief and joy. This is not explained in connection with the first two *dhyānas*.

Question: Why did the Buddha not explain it?

Answer: The pleasure of the third *dhyāna* is the most subtle one in the three realms of existence. Thus, the mind becomes attached to it and this attachment gives rise to pain on account of impermanence. Joy is a gross mental factor that cannot permeate the whole body. Even though one may lose it, he will not give rise to much grief. Hence, the scripture does not explain it [the impermanence of joy].

(Explanation of terms): The feeling of neither pain nor pleasure is peculiar to the fourth *dhyāna*. Equanimity means abandoning the pleasure of the third *dhyāna* and experiencing neither pain nor pleasure without recollection or regret. Pure mindfulness means extinguishing grief, joy, pain and pleasure. When these four things [are extinguished], the mindfulness is pure.

Question: Why is pure [mindfulness] explained in the fourth *dhyāna* only and not in the previous three *dhyānas*?

Answer: In the first *dhyāna* is disturbed by applied and sustained thought, therefore mindfulness is not pure. For instance, when one lights a lamp in an open space, even if it is filled with oil and has a wick, it will not illumine as long as the winds are blowing. Even though the mind becomes one pointed in the second *dhyāna*, there is agitation caused by great rapture which disturbs the concentration, therefore the mindfulness there cannot be called pure. In the third *dhyāna* mindfulness is not pure because attachment to pleasure greatly disturbs the

<sup>85</sup> *Viśeṣaprahāṇa* and *sāmānyaprahāṇa*; 別相斷 and 總相斷.

<sup>86</sup> See discussion in A.K. bhāṣya and commentary in ch. 6 verse 3; Dwarkadas Shastri ed., 875-890.

<sup>87</sup> See V.M. tr.:172, and also story of Aśvajit asking the great Brahma about were to the four elements cease. As the result of his question, Brahma feels discontent.

concentration. These factors are absent in the fourth *dhyāna*, so mindfulness is said to be pure.<sup>88</sup> Furthermore, even though the lower stages of *dhyāna* are also endowed with concentration, the in-breath and out-breath make it difficult to gather the mind. As to the fourth *dhyāna*, there is no more in-breath and out-breath, thereby it becomes easy to gather the mind. Due to this, mindfulness becomes purified.

Moreover, the fourth *dhyāna* is called the real *dhyāna*, the other three are only skillful steps in the yogic practice for its attainment. The fourth *dhyāna* can be compared to a hilltop while the other three concentrations are like the path to reach it. For this reason, the Buddha explains the fourth *dhyāna* as an<sup>89</sup> unmovable dwelling. Nothing can disturb its concentration. It is also called safe, stable and peaceful dwelling. These are the characteristics of the fourth *dhyāna*.

It can be compared to a well-trained horse which can reach everywhere as one wishes. Similarly, if the meditator has attained the fourth *dhyāna*, when he wishes to practice, the four illimitable states he can reach them easily according to his wish. If he desires to practice the four foundations of mindfulness, their practice will be easy. If he wishes to attain the four noble truths, he obtains them quickly without difficulty. If he wishes to enter the four concentrations in the formless sphere, he can obtain them with ease. Should one wish to obtain the six super knowledges [*abhijñā*], seeking them will also be easy. What is the reason? It is because in the fourth *dhyāna*, there is neither pain nor happiness. Equanimity and mindfulness are purified and the mind is pliable and manageable as one wishes. The Buddha explained it by comparison with a goldsmith handling gold. He purifies it as it should be and uses it to make things according to his wishes.<sup>90</sup> There is nothing he cannot accomplish with it.

## 修習慈心

問曰。行者云何得慈心無量。答曰。行者依四禪已。念一城眾生願令得樂。如是一國土。一閻浮提四天下。小千國土。二千國土。三千大千國土。乃至十方恒河沙等無量無邊眾生。慈心遍覆皆願得樂。譬如水劫盡時消水火珠滅不復現。大海龍王心大發動。從念生水出海盈漫。及天<sup>91</sup>澍雨遍滿天下。是時天地彌漫無不充溢。行者亦爾。以大慈水滅瞋恚。消慈火珠。慈水發溢漸漸廣大。遍至無量無邊眾生。悉蒙潤澤常出不斷。或聽說法增益慈心。譬如大雨無不周普。行者慈念眾生。令得世間清淨之樂。亦以所得禪定快樂持與眾生。亦以涅槃苦盡之樂。乃至諸佛第一實樂。願與眾生。以慈力故。悉見十方六道眾生無不受樂。問曰。如阿毘曇說。何等是慈三昧。觀一切眾生悉見受樂。又經中說慈心三昧。遍滿十方皆見受樂。云何但言願令眾生得樂。答曰。初習慈心願令得樂。深入慈心三昧已。悉見眾生無不受樂。如鑽燧出火。初然細軟乾草。火勢轉大濕木山林一時俱然。慈亦如是。初入觀時。見人受樂願與苦者。慈力轉成悉見得樂。問曰。眾生實無得者。云何皆見得樂而不顛倒。答曰。定有二種。一者觀諸法實相。二者觀法利用。譬如真珠師。一者善知珠相貴賤好醜。二者善能治用。或有知相而不能用。或有治用而不知相。或有知相亦能治用。行者如是。賢聖未離欲者。能觀法相四真諦等而不能用。不行四無量故。如凡夫離欲行諸功德。能有利用。生四無量心。不能觀實相故。如俱解脫阿羅漢等。能觀實相。具禪定故生四無量。四

<sup>88</sup> See for example V.M. tr., 175.also *Samāhitabhūmi* of the Y.B.S.

<sup>89</sup> *Anenjavihāra*. 不動處

<sup>90</sup> Compared Y.B.S. *Samāhitabhūmi*, T.S. 30. or M.N. *Dhātuvibhaṅgasutta* tr. :1092

<sup>91</sup> 澍 = 注【宋】【元】【明】【宮】

無量者得解之法。以利用故非為顛倒。復次佛法之實無有眾生。云何觀苦者為實。樂者為倒。所謂顛倒。無眾生中而著我相。若常若無常。若邊若無邊等。是為顛倒。行慈之人知眾生假名。如輪等和合名之為車。是故行者。慈心清淨則非顛倒。復次若無眾生以為實者。眾生受樂應是顛倒。而有眾生無眾生皆為是邊。不應但有眾生以為顛倒。復次慈三昧力故。行者皆見眾生無不得樂如一切入觀。禪定力故於緣境界轉青作赤。何況眾生皆有樂相而不見也。如貴賤貧富禽獸之屬。各自有樂互相憐愍。貴者之患貧者所無。貧者之患貴者所無。問曰。餘道可爾。地獄云何。答曰。地獄眾生亦有樂分。遠見刀山灰河。皆謂林水而生樂想。見樹上女人亦生樂想。又我心顛倒故愛樂其身。若欲殺時逃避啼哭請求獄卒願見放捨。若語赦汝。得脫此苦心亦可樂。如是之等皆有樂分。又復神通力故。行慈之心。種種教化令眾生得樂。或隨所有而能與之。及身口行助成利益。如諸佛菩薩深心愛念壞諸惡趣。實令眾生得種種樂。以是故不但願與。亦實令得樂。問曰。行慈者得何功德。答曰。行慈者諸惡不能加。如好守備外賊不害。若欲惱害反自受患。如人以掌拍矛。掌自傷壞矛無所害。五種邪語不能壞心。五種者。一妄語說過。二惡口說過。三不時說過。四惡心說過。五不利益說過。譬如大地不可破壞。種種瞋惱譏謗等不能毀也。譬如虛空不受加害。心智柔軟猶若天衣。復次行者入慈。虎狼毒獸蛇虺之屬皆不能害。如入牢城無能傷害。得如是等無量功德。問曰。慈德如是。何者名慈法。答曰。愛念眾生皆見受樂。是心相應法行陰所攝名為慈法。或色界繫或不繫。心數法。心共生。隨心行。非色法。非是業。業相應。業共生。隨業行。非報生。是應修得修行修。應證身證慧證。或思惟斷或不斷。或有覺有觀。或無覺有觀。或無覺無觀。或有喜或無喜。或有出入息或無出入息。或賢聖或凡夫。或樂受相應。或不苦不樂受相應非道品。先緣相後緣法。在四禪亦餘地。緣無量眾生故名為無量。清淨故。慈念故。憐愍利益故。名為梵行梵乘。能到梵世名為梵道。是過去諸佛常所行道。問曰。云何修習慈心。答曰。若行者作是念。我除剃鬚髮不<sup>92</sup>在飾好破憍慢相。若稱此者宜應行慈。今著染衣。當應行慈令心不染。食他之食不虛受施。如經所說。若有比丘。漸修慈心則隨佛教。如是不虛食人信施。復次若出家若在家行者作是念。慈心力故。於惡世中安隱無患。於破法眾中獨隨法行。於熱煩惱令心清冷。如近聚落有涼清池。復次行慈力故。怨家毒害不能復害。如著革屣刺不能傷。行者處於欲界。多瞋怒害。鬪諍怨毒種種諸害。慈心力故無能傷損。譬如力士著金剛鎧執持利器。雖入大陣不能傷壞。復次是慈能利益。利益三種人。凡夫行慈除諸瞋恚。得無量福生於淨<sup>93</sup>果。世間福德無過是者。求聲聞辟支佛者。欲界多瞋慈力能破。及餘煩惱則亦隨滅。得離欲界漸出三界。如佛所說。慈心共俱近修七覺。大乘發心為度眾生。以慈為本。如是慈心。於三種人無量利益。<sup>94</sup>又習慈初門。又十六行令速得慈。又使牢固。亦常修行。一者持戒清淨。二者心不悔。三者善法中生喜。四者快樂。五者攝護五情。六者念巧便慧。七者身離心離。八者同行共住。九者若聽若說隨順慈法。十者不惱亂他人。十一者食知自節。十二者少於睡眠。十三者省於言語。十四者身四威儀安隱適意。十五者所須之物隨意無乏。十六者不戲論諸法行。是十六法助慈三昧。

## Practice of Friendliness

<sup>92</sup> 在=存【宋】【元】【明】【宮】

<sup>93</sup> 果=界【宋】【元】【明】【宮】

<sup>94</sup> 又=有【宋】【元】【明】【宮】

Question: How does a meditator attain mind endowed with immeasurable friendliness?

Answer: The meditator relying on the fourth *dhyāna*<sup>95</sup> cherishes beings in one city wishing them happiness. Similarly, he extends his determination to make the beings happy to one country, one Jambudvīpa, four continents [surrounding the Mt. Sumeru], to one-, two-, or three small chiliocosms, until the unlimited immeasurable beings in the ten directions as many as the sands in the River Ganges. His mind of friendliness will cover them all with the wish of their happiness.<sup>96</sup> As for example at the destruction of the world by fire at the end of the aeon, [when there is no more water], at that time even the water extinguishing fire ball [in the crown of Nāga king] will be extinguished and not appear again. At that time the mind of the king of Nāgas in the great ocean becomes greatly agitated. He lets water arise from his mind to fill the ocean and the rain water fills the whole universe. At that time heaven and earth will be filled with water to the brim. Similarly, the meditator extinguishes resentment and hate with water of great compassion. The water from the fireball of friendliness starts to spread and will eventually fill everything and permeate immeasurable and endless beings. The friendliness of the practitioner will moisten all beings constantly without interruption. Or they may listen to his dharma teaching thus increasing their friendly mind. The thought of friendliness towards all beings will permeate everything like great rain, gladdening the world with pure happiness. The meditator can also share the happiness of his *dhyāna* concentration with all sentient beings, as well as the happiness of nirvāṇa, which is the end of suffering. Even the supreme real happiness of all the Buddhas he wishes to give to all sentient beings. Due to the power of his friendliness, he sees how all beings in the six realms of existence in the ten directions receiving happiness.

Question: As explained in the Abhidharma; “What it is the *samādhi* of friendliness? It is a contemplation of all sentient beings experiencing happiness. Even in the sūtra it is also explained, that the *samādhi* of friendliness permeates the beings in the ten directions seeing them all experiencing happiness. So why you just say, [that the meditator] only wishes to make beings happy?

Answer: At the beginning stage of the practice, the meditator resolves to make beings happy, but when he has entered a deep *samādhi* of friendliness, he will actually see them all receiving happiness. This can be compared to rubbing two sticks to produce fire. In the beginning the fire burns soft dry grass, but when it becomes powerful, it can consume moist trees or even the whole mountain forest at once. The same applies to friendliness. At the beginning stage of the meditation, one will visualize people experiencing happiness and resolve to share it with those who suffer. When the power of friendliness increases, one will actually see them experiencing happiness.<sup>97</sup>

Question: Beings do not actually attain it, but how can one see them experiencing happiness without letting mental perversion arise?

Answer: The concentration is of two kinds: The first is concerned with the observation of the real characteristics of objects and the second with observation of their beneficial use<sup>98</sup>. For example, the appraiser of the pearls firstly knows well whether the pearls are expensive or

<sup>95</sup> Compare *Da Cheng Yi Zhang*. 大乘義章 T.1851 scroll 11 *Si Wu Liang Yi*. 四無量義 where the practice of loving kindness starts from the fourth *dhyāna* as well.

<sup>96</sup> Compare V.M. tr. 334, Y.B.S. 209 etc., A.K. ch. 8 verses 29-31. and 大智度論. 卷20 ; The practitioner starts by taking one happy person as object, then extends the object like fire increases by adding more fuel.

<sup>97</sup> 大智度論。 Scroll 20; Like the will (*cetanā*) includes all the other will formations (*saṃskāras*), so in friendliness all the mental factors (*caittas*) become mixed together in one whole.

<sup>98</sup> Compare Y.B.S. *Samāhitabhūmi* in 40 kinds of attention; attention by determination=*adhimokṣikīmanasikāra* 勝解作意 and attention to real characteristic of objects=*tattvamanasikāra* (真實作意) also in A.K. and *Mahāvibhāṣāśāstra*.



cheap, good or bad and secondly is also able to use them well. Some appraiser may only know the characteristics of the pearls but cannot use them, while some other may use them, but does not know their characteristics. Still other may know characteristics and also how to use them. The same applies to meditators. Those, who have attained sainthood<sup>99</sup> but have not yet abandoned desire, are able to contemplate the true characteristics of the dharmas and the four noble truths, but are unable to use them due to not having practiced the four immeasurable minds. When a common person<sup>100</sup>, leaves desire and practices good qualities, he can use them in producing the four immeasurable minds, since he cannot contemplate the true characteristics of dharmas. As to an arahant who is twice-delivered,<sup>101</sup> he can observe the true characteristics of dharmas and as he has *samādhi*, he is able to practice the four illimitable minds. The four immeasurable minds may become the method by which he obtains liberation. Since he is benefiting beings through their observance, it cannot be considered a<sup>102</sup> mental perversion.

Furthermore, in the Buddhist dharma, there is no real existence of sentient beings. So how can suffering be considered true and happiness a mental perversion? The mental perversion consists of attachment to the characteristics of self where there are no sentient beings.<sup>103</sup> Thus, the perversion consists of seeing (the self) as permanent or impermanent, limitless or limited and so on. The meditator on friendliness should know that beings are just a<sup>104</sup> concept, just like a wheel and other parts assembled together are called a chariot. Therefore, if the mind of the meditator becomes pure due to the practice of friendliness, it is not a mental perversion. Furthermore, if no sentient beings are real, their receiving of happiness is a mental perversion. Since both real existence or non-existence of sentient beings are extreme views, one should not solely consider the existence of beings a mental perversion. And furthermore, due to the power of *samādhi* of friendliness, the meditator actually sees all beings experiencing happiness just like in the practice of the spheres of totality [*krtsnāyatana*s, *kasina*s]. When one can change [the color of] an object from blue to red due to the power of his *dhyāna* concentration, so, what is the difficulty in seeing all beings characterized by happiness? All beings, whether noble or mean, rich or poor, or even those in the realm of wild beasts, each of them has his own [measure] of happiness. They commiserate each other, yet the poor do not have the distress of the rich and vice versa.

Question: This may be so in other states of existence. How about the hell realms?

Answer: Even the beings in hell have their share of happiness. They see from afar a mountain of swords and river of ashes (in the hell) thinking it is forest and water and give rise to a happy mind. Or they see a woman sitting in a tree and produce a happy mind, [since the beings in hell] also cherish their bodies due to the mental perversion of self. When the guardians of hell want to kill them, they run away weeping, wishing to be released. If they say, “I pardon you”, they rejoice in heart, being liberated from that suffering. Thus, even they have their share of happiness. Furthermore, the practitioner of friendliness can make beings happy by all kinds of skillful teachings due to his supernatural powers, or he can give them whatever he has, and benefit them through his bodily and verbal conduct. If all the Buddhas and Bodhisattvas deeply love and cherish all sentient beings in evil destinies, they actually let those beings attain all kinds of happiness. Therefore, they not only resolve to, but also really do make beings happy.

Question: What qualities does a practitioner of friendliness obtain?

<sup>99</sup> *Āryas* = those who have a direct experience of Nirvāṇa.

<sup>100</sup> *Prthagjanas*.

<sup>101</sup> *Ubhayaṭovimukta* = an arahat with mastery of eight liberations.

<sup>102</sup> *Viparyāsa* = regarding suffering as happiness.

<sup>103</sup> Compare Y.C.B. *Śrāvaka bhūmi Shukla* ed., 380.

<sup>104</sup> *Prajñapti* = unreal name [*jia ming*]

Answer: By practicing friendliness all evil can be avoided. It is like one who knows how to protect himself cannot be harmed by robbers. If they wish to harm him, they will only experience distress themselves. If a person strikes his palm against a spear<sup>105</sup>, he will only injure his palm, the spear will have no damage. (A practitioner of friendliness) cannot be distressed by five kinds of wrong speech, namely by five faults of speech that is lies, rough speech, untimely speech, calumny and unbeneficial [frivolous] talk. Just like the great earth cannot be destroyed, he will not be harmed by all kinds of resentment, vexations, slander, and defamation. [The practitioner of friendliness] can be compared to space that no one can harm, his wisdom will be pliable like divine garments. Besides, the practitioner who has entered [into the *samādhī* of] friendliness, cannot be harmed by fierce beasts like tigers, wolves or by poisonous snakes, centipedes, creatures, all cannot harm him, like one cannot be harmed having entered an impregnable fortress. He attains these and other immeasurable qualities.<sup>106</sup>

Question: Such are the qualities of friendliness. What is the factor of friendliness itself?

Answer: It means loving thoughts towards all sentient beings perceiving them as experiencing happiness. It is a mental factor<sup>107</sup> belonging to the aggregate of will formations. It can be in junction with the<sup>108</sup> realm of subtle forms or not so. It is a mental factor which arises together with the mind and accompanies the thought [process]. It is neither part of corporeality, nor karma, but it is associated with karma, arising together with it and accompanying it. It is not arisen as resultant karma<sup>109</sup>, but can only be obtained through practice. It is to be realized by oneself and attested through one's own wisdom. It can cut of thinking process or not, it can be together with applied and sustained thoughts, without applied thought but with sustained thought, or without both. It can be with or without rapture or accompanied by in- and out-breath or without them. It can be obtained by the noble persons or by the commoners. It can be associated with pleasant sensations or with neither pleasant nor unpleasant sensation. It is not among the<sup>110</sup> enlightenment factors. Its object is at first an image [*ākāra* in Sautrāntika sense] and then dharma. It is called an illimitable [mind], because in the fourth *dhyāna* and in all the other stages it takes limitless beings as object. It is called the Brahma conduct, Brahma vehicle, because of its purity, loving thought and commiseration beneficial to all. It is called the path of Brahma because it can lead to the Brahma world. It is the path that all Buddhas of the past have been practicing constantly.

Question: How does one practice friendliness?

Answer: The practitioner should reflect in this way:

I have already shaved my beard and hair, being without any adornment and I have destroyed the notion of pride and infatuation. With this declaration, I should practice friendliness. Now I am wearing the dyed monk's robe, so I must practice friendliness so as not to let my mind be dyed. Since I am consuming the food of others, I should not receive their offerings in vain.

As the scripture says; if a monk practices friendliness gradually in accordance with the teachings of the Buddha, he will not let the offerings given in faith be in vain<sup>111</sup>. Moreover, no matter whether the practitioner is a monk or layman, he should contemplate in this way:

<sup>105</sup> See S.N. tr. Bhikkhu Bodhi Wisdom Press 2000: *Oppamaṣaṃyutta*, 707.

<sup>106</sup> Compare V.M.tr.: 337-9.

<sup>107</sup> *Cittasamprayukta*. Compare the explanation of T.1858; *Da Cheng Yi Zhang*, scroll 11 where loving kindness is described in terms of four aspects.

<sup>108</sup> *Saṃyoga*.

<sup>109</sup> *Vipākaja*.

<sup>110</sup> *Bodhipakṣikadharmas*.

<sup>111</sup> Compare A.N. Pali Text Society, vol.2:80

Because of the power of friendliness, I can be in peace and secure without distress in this evil world. At the time when the Buddha dharma is getting lost, I myself will practice in accordance with the Buddha's teaching. In the middle of hot vexations I shall keep my mind cool like if I were approaching a village with a cool pond.

Furthermore, due to the power of his friendliness, the practitioner will not be harmed by poison of the enemies, just like one wearing solid shoes cannot be injured by thorns. Even though the practitioner dwells in the realm of desire, which is characterized by strives, quarrels, and poison of all kinds of enmities, he cannot be harmed because of the power of his friendliness. He is like a powerful warrior, protected by indestructible armor and holding a sharp weapon. Even when he enters a roar of a massive battle, he cannot be harmed. Furthermore, the friendliness can benefit three kinds of persons. When a commoner practices friendliness, he will get rid of all his resentment and hate, attain immeasurable merits,<sup>112</sup> and produce pure [karmic] results. No mundane virtue surpasses it. Those who seek the realization of the disciples and of the individual Buddhas [Pratyekabuddhas], they can destroy by force of their friendliness numerous resentments in the realm of desire, and gradually also destroy the remaining vexations. Having abandoned [the afflictions in] the realm of desire, they gradually leave the three realms of the world.

As explained by the Buddha, the practice of friendliness supports [the practice of] the seven factors of awakening.<sup>113</sup> As to [the practitioners of the] Mahāyāna who have given rise to the<sup>114</sup> thought of enlightenment in order to deliver all sentient beings, for them friendliness is the basis [for all other practices].<sup>115</sup> This is how friendliness brings immeasurable benefits to three kinds of persons.

For the beginners, there are sixteen practices which will enable them to attain friendliness speedily, to solidify it, and to practice it constantly. They are the following: holding the precepts pure, avoiding repentance (for evil deeds), rejoicing in wholesome dharmas, happiness, guarding the five kinds of emotions<sup>116</sup>, contemplating the skillful means and wisdom,<sup>117</sup> isolating body and mind, living together with *sabrahmacārin*s [who also engage in [liberating practices], hearing [others] and speaking to them with friendliness, not annoying others, moderation in food, reducing sleep, being reserved in speech, four bodily postures stable and agreeable, sufficient necessities for life as one wishes, and not indulging in<sup>118</sup> meaningless arguments in regards to the practice of dharma. These are the sixteen practices that assist the *samādhi* of friendliness.

## 修習悲心

悲者觀眾生苦。如地獄餓鬼畜生世間刑徒飢寒病苦等。取其苦相故悲心轉增。乃至樂人皆見其苦。問曰。云何以樂為苦。答曰。樂是無常樂無厭足從因緣生。念念生滅無有住時。以是故苦。復次如欲天受樂。如狂如醉無所別知。死時乃覺。色無色界眾生。於深禪定愛味心著。命終隨業因緣還復受報。如是眾生當有何樂。於地獄三惡

<sup>112</sup> See for example S.N. Opammasaṃyutta, tr. Bodhi, 707.

<sup>113</sup> See S.N. Bojjhaṅgasamāyutta, tr. Bodhi, 1609.

<sup>114</sup> Bodhicitta. On practice of loving kindness in Mahāyāna see for example *Da Cheng Yi Zhang* quoting *Vimalakīrtinirdeśasūtra*; Bodhi arises by practice of *maitri* which leads to a great compassion.

<sup>115</sup> 大智度論, 卷20; The friendliness is like a king, the other immeasurables follow the king.

<sup>116</sup> Five kinds of emotions refer to five bodily senses (內身); eyes etc. see *Da zhi du lun* scroll 48, or it may refer to five emotions in Chinese literature and medicine; joy, sadness, happiness, enmity and anger.

<sup>117</sup> *Viveka*.

<sup>118</sup> *Prapañca*.

道。是舊住處。天上人中猶如客住。暫得止息。以是因緣故。佛但說苦諦無有樂諦。是故一切眾生無不是苦。眾生可愍不知實苦。於顛倒中而生樂想。今世後世受種種憂惱而無厭心。雖暫得離苦還復求樂作諸苦事。如是思惟。見諸眾生悉皆受苦。是為悲心。餘悲心義如摩訶衍論四無量中說。

## The Practice of Compassion

Compassion is contemplating the suffering of all sentient beings, the suffering in hell, among the hungry ghosts, among the animals, and the suffering of torture, slaughter, hunger, cold and disease in the world. Having grasped such images of suffering, compassion in mind will increase until one sees even all the happy persons suffer.

Question: How can happiness become suffering?

Answer: Happiness is impermanent and one cannot be satiated by it as it is born of causes and conditions. It is suffering because it arises and ceases instantaneously and never lasts. Moreover, the gods of the desire realm experience happiness without discrimination, like mad men or drunkards, and do not realize it until the time of their death. The beings in the realm of subtle forms and in the formless realms, their minds attached to the flavor of deep concentration, receive again a new existence at the end of their life span in accordance with the causes and conditions of their resultant karma.

So what happiness is there for all the sentient beings? The hells and the three lower states of existence are their old [familiar] abodes of beings, while abiding among gods and humans is adventitious and gives only a temporary relief. Due to these reasons, the Buddha only proclaims the truth of suffering, there is no truth of happiness. Therefore, all beings without exception suffer.<sup>119</sup> All beings who do not know the reality of suffering can be commiserated with. They give rise to the thought of happiness while being caught in the mental perversion [of seeing suffering as happiness]. The beings in this life and next life experience all kinds of worries and vexations without being disenchanted. As they receive a temporary relief from suffering, again they search for happiness while doing all kinds of things that lead to suffering. If one reflects in this way, visualizing all sentient beings experiencing suffering, this is the mind of compassion. For the other meanings of compassion, one can refer to the explanations of the four illimitable abodes in the Mahāyāna treatises.<sup>120</sup>

## 修習喜心

喜者行人知諸法實相。觀苦眾生皆為樂相。觀樂眾生皆為苦相。如是諸法無有定相隨心力轉。若諸法無有一定相者。成阿耨多羅三藐三菩提尚無有難。何況餘道。隨意可得故心生歡喜。復次行者作是念。我因少持戒精進等便得離欲。逮諸禪定無量功德。念諸善功德故心生歡喜。譬如賈客賣持少物百千倍利。心大歡喜復作是念。如是法利

<sup>119</sup>See for example A.K. ch.6 verse 3 discussion , Dwaraka Sastri, 876-885.

<sup>120</sup>See for example explanation on compassion in Mahayana being the base of all Buddhadharmas in Kamalaśīla's *Bhāvanākrama*, ed. Gyaltsen Namdol Higher Tibetan Studies In. Sarnath, 1997, 196-200. See for example ;大智度論，卷20; thirty two kinds of compassion grow to become the great compassion [mahākaruṇā] of the Buddhas and Bodhisattvas. The compassion is the root of all the Buddha's virtues, it is the mother of the transcendental wisdom. In the Mahāyāna scriptures starting with the great transcendental wisdom sutra there are the objects of the four immeasurables ; beings, dharma and desireless object [apraṇihita].

皆由佛恩。佛自然得道與人演說。隨教修行得如是利益。是時心念十方諸佛身有金色相好莊嚴及十力等無量功德法身。因是念佛心生歡喜。復次佛法於九十六種道中。最為第一。能滅諸苦能趣常樂。心生歡喜。又復分別三種佛法。一者涅槃無量常相。是究竟不壞法。二者涅槃方便八直聖道。三者十二部經宣示八道。如是念法心生歡喜。復次能知如是實相。行於正道離諸邪徑。是為正人。所謂佛弟子眾於一切眾中最為第一。自思惟言。我已在此眾中。是我真伴彼能益我。以是因緣故心生歡喜。願令眾生悉皆歡喜。定力轉成故。悉見眾生皆得是喜。

## Practice of Sympathetic Joy

[As to the practice of] sympathetic joy [*mudita*], the practitioner is aware of the true characteristics of all phenomena. He sees beings who suffer having happiness and sees beings who are happy having suffering. In this manner all the dharmas do not have any fixed characteristics, they arise following the power of the mind.<sup>121</sup> Since phenomena have no fixed characteristics, the attainment of the <sup>122</sup>unsurpassed awakening is not such a difficult task to achieve, not to mention the other (lower) paths. Because these [realizations] can be obtained at one's wish<sup>123</sup>, mind will be rejoicing.

Furthermore, the meditator contemplates in this way: "Since I have kept a few precepts and put in some effort, my desires have faded away and I could attain all the immeasurable good qualities of *dhyaṇa* concentration". As he meditates on these good qualities, his mind produces joy comparable to [the joy of] a trader possessing a few merchandizes who sells them with hundred or thousand times more profit.

Furthermore, the practitioner meditates on such benefits of Dharma as being the results of Buddha's grace. The Buddha has undoubtedly attained the path and explained it to others. If they practice in accordance with his teachings, they will attain the same benefits. If at that time he contemplates in his mind the bodies of the Buddhas in the ten directions, with golden color, adorned with all the primary and secondary characteristics, endowed with ten powers and other immeasurable virtues of the Dharma body, contemplating the Buddhas in this way, he gives rise to joy in his heart.

Moreover, the meditator can give rise to joy [meditating] on the teachings of the Buddha as being supreme among the ninety-six kinds of doctrines,<sup>124</sup> capable of extinguishing all suffering and leading to an eternal happiness. And furthermore, the meditator can give rise to joy while discerning three kinds of Buddha's teachings; the immeasurable and eternal characteristics of nirvāṇa, which are ultimate and indestructible,<sup>125</sup> the application to nirvāṇa being the eightfold noble and the twelve divisions of teaching of the Buddha exposing and revealing the eightfold path.

Besides, so called order of disciples of the Buddha is supreme among all communities.

<sup>121</sup> 大智度論。Chapter 75; The wisdom of the disciples [*śrāvakas*] is not enough to see mind as suchness [*bhūtakoti, tathatā*].

<sup>122</sup> *Anuttarasamyakṣambodhi*. 大智度論, 卷76; The Bodhisattvas practice the four illimitables to accomplish all the perfections [*pāramitās*].

<sup>123</sup> Compare for ex. *Śāntideva's Bodhicaryāvatara* ch. 1 verses 6-8 with Pañjikā commentary, ed. Dwarika Sastri Varanasi 2001, 8-9.

<sup>124</sup> See 96 heterodox teachings in India. Fo Guan Da Zi Dian, vol. 1, 126.

<sup>125</sup> 大智度論, 卷27; The disciples practicing the four illimitables cannot give rise to friendliness etc. without leaving the perception of sentient beings, as to the Bodhisattvas, the practices them for the sake of endurance of the non-arisen state of all phenomena [*anutpattidharmakṣānti* 無生法忍]

It is capable of knowing the true characteristics of the Dharma, it practices the true path, avoiding all evil deeds as true humans. So, the practitioner reflects saying to himself; “I am already part of that order and my true peers can benefit me”. This circumstance makes him rejoice. If the meditator resolves that all sentient beings should participate in joy, he will actually see them all rejoicing, when the power of his concentration succeeds.

## 修習捨心

捨者行人如小懈極心暫止息。但觀眾生一相不觀苦樂。喜相猶如小兒。若常愛念憍恣敗壞。若常苦切怖畏羸瘦。是故有時放捨不愛不憎。行者如是。若常行慈喜心則放逸。以喜樂多故。若常行悲心則生憂惱。以念苦多故。是故行捨莫令苦樂有過。復次行者入道得禪定味。分別眾生好醜。是善是不善。善者恭敬愛念。不善者則生輕慢。如人得大珍寶輕慢貧者。見有寶者恭敬愛念。破是二相故而行捨心。如經中說。修行慈心除破瞋恚。修行悲心除惱眾生。修行喜心除破愁憂。修行捨心除破憎愛。但觀眾生得解脫故隨心所作。如人觀林不觀樹也。又如世人寒時得溫熱時得涼。資生隨意者。是名為樂。若得官位寶藏歌舞戲笑。是名為喜。若失此眾事者。是名憂苦。若無此三事者。是名為捨。行者亦如是。具有四心。自身受樂願及眾生。心既柔軟。見一切眾生悉得是樂。又復見諸天上世間豪貴。取其樂相願及眾生。心既柔軟。見一切眾生。悉得是樂。修行慈時心生大喜。以此大喜願與眾生。或從定起禮佛法眾讚歎供養。亦得心喜願與眾生。及取外喜願與眾生。或時自見其苦老病憂惱飢寒困苦。欲令眾生離是苦惱。我能分別籌量。心忍猶尚苦惱。何況眾生無有智慧忍受眾苦。何得不惱。則生悲心。復見外人刑戮鞭撻。又聞經說惡道苦痛。取是苦相觀一切皆苦。而生悲心。捨者自捨憎愛。亦觀眾生無有憎愛。及取外眾生受不苦不樂者。從第四禪乃至非有想非無想處。及欲界無苦無樂時。取是相已觀一切眾生。亦都如是無苦無樂。復次如貴人唯有一子。愛念甚重心常慈愍。世間諸樂願令悉得。自能得者亦皆與之。其子或時遭諸惱患。父甚悲念。若子從因得免。其父大喜。心生喜已。即便放捨任子自長。父得休息。行者如是。於四無量心中。觀諸眾生亦如子想。隨己所有樂事。及取世間種種諸樂。願令得之。慈定力故悉見一切皆是樂者。行人從慈心起。若見眾生受諸苦痛。取是相已而生悲心。悲心力故見諸眾生悉皆受苦。見受苦已願令眾生皆離是苦。從悲三昧起。若見眾生受樂得道入涅槃者。取是相已而生喜心。欲令彼得而彼自得。心識柔軟悉見眾生皆得歡喜。從此定起。見眾生不苦不樂者不憂不喜者。取是相已而生捨心。願令眾生不苦不樂不憂不喜。以善修捨定力故。悉見眾生不苦不樂不憂不喜。得離煩惱熱。復次若眾生有諸過釁。捨而不問。若恭敬愛著不以為喜。是為捨心。如是等四無量義。如摩訶衍中說。

## Practice of Equanimity

When the meditator becomes a little lazy or tired, he should take rest for a while and only contemplate sentient beings with one characteristic, without paying attention to their suffering or happiness. Joy is like a little child, if he is always pampered, he will become infatuated, unrestrained and spoiled. If he often experiences suffering, he will be anxious, fearful, weak and emaciated. Therefore, one should sometime let go both love and resentment. The meditator is also like this. If he always practices just friendliness and sympathetic joy, he will become negligent owing to excessive joy and happiness. If he always practices compassion, he will give rise to worry and vexations due to thinking [too] much of suffering. Therefore, he should

practice equanimity, in order not to let these shortcomings of suffering and happiness rise.<sup>126</sup>

Moreover, when the meditator has entered the path and attained the taste of a *dhyāna* concentration, he may differentiate people as good looking and ugly, and good and bad. He may respect and love the good ones and give rise to depreciation in regard to the bad ones. It can be compared to someone obtaining precious treasures and depreciating the poor while respecting and loving those with treasures, when he meets them. Destroying these two characteristics, one practices equanimity.

As the scripture explains;” The practice of friendliness abandons and destroys hate and resentment.<sup>127</sup> The practice of compassion abandons being annoyed by sentient beings. The practice of joy abandons and destroys anxiety and worry. The practice of equanimity abandons and destroys [both] resentment and attachment.”<sup>128</sup> Only when (the meditator) contemplates sentient beings as liberated, he can use (any of the four abodes) as he wishes, just like contemplating the forest one does not see the trees. Or the people in the world obtain heat when cold and cooling when hot.<sup>129</sup> Happiness is when one obtains necessities in accordance with one’s wishes. Joy is when one obtains an official position, treasures, or enjoys singing, dancing, and joking. Worry and displeasure is when one loses all these things. Equanimity is these three being absent.

The meditator possessing the four illimitable minds is also like this. When he experiences happiness himself, he resolves to share it with all sentient beings, so that his pliable mind actually sees all beings obtaining this happiness. Or he contemplates the characteristics of happiness of the noble ones in heaven and on earth paying attention to their happiness, resolves to share it with all sentient beings, so that his pliable mind sees all beings obtaining this happiness. [Or] when he practices friendliness, his mind gives rise to a great joy and he resolves to give it to all beings. Or, arising from *samādhi*, he worships the Buddha, dharma and sangha, praises them and makes offering to them. Thus, he attains joy, resolving to give it to all beings, and he pays attention to external joy resolving to give it to all beings.

Occasionally, the meditator should observe his own ailment, and suffering of old age, disease, worry, vexation, hunger, cold and distress, wishing all sentient beings to be freed from this suffering and vexations. He thinks: “I am able to distinguish and measure this suffering and these vexations, yet my mind can endure. The sentient beings, however, do not have the wisdom to endure all this suffering. How can they obtain freedom from vexations?”, and he gives rise to compassion. Moreover, the meditator can see people outside undergoing punishment such as execution or whipping, or he hears the descriptions in the sūtra of the suffering and ailment in the evil destinies. He pays attention to these images, and contemplates them all as being just suffering, thereby giving rise to compassion. As to the one practicing equanimity, he himself abandons resentment and attachment, and also contemplates all beings without liking and disliking, perceiving them experiencing neither pleasant nor unpleasant sensation. With this perception he will actually see all sentient beings experiencing neither pleasant nor unpleasant sensation from the fourth *dhyāna* till the sphere of neither perception nor non-perception and also in the realm of desire.

Moreover, this can be compared to a noble man having only one son, whom he deeply

<sup>126</sup> Compare V.M. Ñānamoli tr.: 342-3. 大智度論, 卷20 ; practicing equanimity one abandons previous three kinds of mind and observes sentient beings not subjected to happiness or suffering.

<sup>127</sup> D.N. 3:240, quoted in V.M. tr.: 345.

<sup>128</sup> 大智度論, 卷20 ; “Bodhisattva practices friendliness to abandon anger in all beings, compassion, compassion to abandon ill will [惱], joy to abandon boredom [*arati* 不悅] and equanimity to abandon attachment and hate in all sentient beings”.

<sup>129</sup> See *Xiu Xing Dao Di Jing*. tr. Hu Fa (Dharmapala) ch. 6, Fo To Jioyu Zhong Xin, Gaoxiung, 66.

loves, and whom he always cherishes with friendliness and compassion. He wishes that he obtains all happiness in the world, and he wishes to give him all that he himself is able to obtain. Sometime, when his son encounters all kinds of vexations, father's mind becomes very sad, but when his son becomes free from their causes, his father rejoices very much. Having thus rejoiced, the father lets go his responsibility when the son has grown up, then he comes to rest.

The meditator practicing the four illimitable minds is also like this. He perceives all sentient beings as his sons and wishes that they obtain pleasurable things and all kinds of mundane happiness in accordance with their likings. Due to the power of his *samādhi* of friendliness, he can actually see all sentient beings happy. When the meditator arises from his thought of friendliness, if he sees beings experiencing suffering and pain, he pays attention to it and lets compassion arise. Because of the power of his thought of compassion, he sees all sentient beings experiencing suffering, and then wishes to free them all from it. Having arisen from the *samādhi* of compassion, if he encounters beings experiencing happiness such as those who have attained the path or entered nirvāṇa, he pays attention to it and lets a joyful mind arise. He wishes for others to attain, but they have attained by themselves. When his mind becomes pliable, he actually sees all beings obtaining this joy.

When he arises this *samādhi*, he may encounter beings experiencing neither pleasure nor pain and neither joy nor grief, he pays attention to it, letting equanimity arise, wishing to let all beings be without pleasure, pain, joy or grief. Due to the power of well- practiced equanimity, he can actually perceive all beings having neither pleasure nor pain and neither joy nor grief, attaining freedom from the fever of defilements.

And furthermore, if beings have all kinds of shortcomings or disputes, he will be equanimous and not inquire. If people respect him and become attached to him, he will not consider it a reason for rejoicing. This is the mind of equanimity.

These are the meanings of the four illimitable minds as explained in the teachings of the Great vehicle.

### 修習淨觀

淨觀者三品或初習行。或已習行。或久習行。若初習行當教言。破皮却不淨。當觀白骨人。繫意在觀不令外念。外念諸緣攝之令還。若已習行當教言。心却皮肉。具觀頭骨不令外念。外念諸緣攝之令還。若<sup>130</sup>人習行。却身中一寸皮肉繫意五處。頂上額上眉間鼻端心處。如是等處住意在骨不令外念。外念諸緣攝之令還。當復觀心。若心疲極捨諸外想<sup>131</sup>注念在緣。譬如獼猴被繫在柱終日馳走。鎖常攝還極乃休息。所緣如柱。念則如鎖。心喻獼猴。亦如乳母。常觀小兒不令墮落。行者觀心亦復如是。漸漸制心令住緣處。若心久住是應禪法。若得禪定即有三相。身悉和悅柔軟輕便。白骨流光猶如白珂。心得靜住是為淨觀。是時便得色界中心。是名初學禪法門。若定得勝心。則不如制之令住。是名一心。若能一寸中住。便得遍却。不得但觀赤骨人。得此觀已。棄赤骨人觀白骨人。不令外念。外念諸緣攝之令還。心若清淨住於骨觀。骨邊白光遍身中出。如天清明日光極淨。此光既出。以心目觀了了見之。因光力故見骨人中相。似諸心心相應法生滅。如毘瑠璃筒中水流。是時心息得樂。姪人欲樂不足喻也。外身觀亦復如是。如是一身觀。次第轉多。乃至閻浮提。復從一閻浮提。還至一

<sup>130</sup> 人=久【宋】，人+（久）【宮】

<sup>131</sup> 注=住【宮】



寸心得自<sup>132</sup>住。是為不淨中淨三昧門。復次此身空骨以薄皮覆。有何可樂甚可患也。

### The Practice of Contemplation of the Pure [Śubhabhāvanā]

There are three categories of practitioners of the contemplation of pure: beginners, intermediate and advanced.<sup>133</sup> If the practitioner is a beginner, he has to be taught how to break the skin and remove the impure to contemplate the skeleton. He fixes his mind on this contemplation and does not let it wonder outside. If he thinks about all other external objects, he gathers his mind again, returning it [to the meditation object]. In case of the intermediate practitioner, he has to be taught to remove the skin and fix his mind on the skull, not letting it wander outside. If his mind wanders to other objects, he gathers it again, returning it letting it [to the meditation object].<sup>134</sup> The advanced practitioner removes one inch of skin and flesh on his body and fixes his mind on five places : top of the skull, forehead, space between the eyebrows, tip of the nose, and heart region. He dwells there with his mind on the (purified) bone, not letting his mind wonder. If his mind wonders to all other objects, he gathers and returns back [to the meditation object]. The practitioner ought to guard his mind repeatedly. If his mind becomes extremely weary, he abandons all scattered thoughts and dwells on the [five] meditation objects. It can be compared to a monkey chained to a pillar. He would run around the whole day, but being secured with the chain, he would [always] return to rest.

Here the meditation object is like the pillar, mindfulness is like the chain, and the mind is compared to the monkey, or it can also be compared to a wet-nurse, continually guarding a baby, not letting it fall.<sup>135</sup> The meditator also guards his mind in the same manner, gradually compelling it to dwell on the same meditation object. If the mind can dwell there for a long time, the *dhyāna* concentration method should arise. When the *dhyāna* concentration has been attained, there will be three signs: The body [of mental factors] becomes joyful, pliable, and light. The skeleton emits light similar to white jade.<sup>136</sup> The mind attains peaceful dwelling. That is the contemplation of the pure. At that time the meditator has attained the mind of the realm of the subtle form.

It is called the practice of *dhyāna* for beginners. The one-pointedness of mind is when concentration attains supremacy and continues dwelling in one place without being compelled to do so. When the mind is able to dwell on one-inch spot (in the body), all [impurities in the form of skin and flesh] will be all removed.

If the meditator does not obtain [the contemplation of the pure], he just contemplates the red skeleton [endowed with flesh]. When he succeeds in it, he abandons the red skeleton and contemplates a bare white skeleton instead, not allowing other thoughts to arise. If his mind is scattered by other objects, he gathers it, letting it return [to the meditation object]. If the mind becomes purified by dwelling on the skeleton, the whole body will emit white radiance from the surface of the bone similar to that of the sun shining brilliantly on a clear day. When this radiance is emitted, it can be clearly observed, seen by the mental eye. Due to the power of this radiance, he sees the images of skeletons [in other human bodies] as clearly as appearance and

<sup>132</sup> 住=在【宮】

<sup>133</sup> Compare [jcs](#) A.K. ch. 6 verse 9d, Dwarikadas Sastri ed., 866, tr. Poussin: 150, also Mahāvibhāṣa and Y.B.S. All have *ādikarmika*, *kṛtaparicaya* and *atīkrāntamanasikāra*. Here the last is translated as *jiu xiu xing*=advanced. Practitioners (those who have practiced a long time). In the *Abhidharmakośa* the three categories are mentioned in connection with the skeleton meditation, *gu suo guan*.

<sup>134</sup> Compare with A.K. ch.6 verse 10 tr. Poussin, 150-151.

<sup>135</sup> Compare V.M. tr. 131 with *Mahāṭikā*.

<sup>136</sup> Compare *Mahāvibhāṣa* 205, according to *Vibhāṣa* 205. This contemplation leads to fourth *dhyāna* which is used for the practice of the four foundations of mindfulness until Arahathood is attained.

disappearance of mind and mental factors. It can be compared to seeing water flowing in a tube made of a [transparent] beryl.<sup>137</sup> At that time, the mind will be resting, having attained happiness which cannot be compared with any sensual pleasures of a lustful person.

In this manner, the meditator observes outer bodies. He starts by contemplating one body gradually extending his contemplation to many bodies until the bodies of the whole of Jambudvīpa continent, and again from one Jambudvīpa back to one inch,<sup>138</sup> until he attains mastery.

This is the method of *samādhi* of contemplation of the pure in the impure [objects].

And moreover, this body is just bare bones covered by a thin layer of skin. Since it is so distressful, what is there to enjoyable?<sup>139</sup>

### 修習虛空處

若行者欲求虛空定。當作是念。色是種種眾苦具。如鞭杖割截殺害飢寒老病苦等。皆由色故。思惟如是則捨離色得虛空處。問曰。行者今以色為身。云何便得捨離。答曰。諸煩惱是色因緣。又<sup>140</sup>能繫色。是煩惱滅故則名離色。復次習行破色虛空觀法則得離色。復次如佛所說。比丘觀第四禪五陰。如病如癰如瘡如刺。無常苦空無我。如此等觀則離第四禪五陰。以餘陰隨色故但言離色。所以者何。色究竟盡故。復次行者觀色。分分破裂則無有色。如身有分。頭足肩臂等各各異分則無有身。如頭眼耳鼻舌口鬚髮骨肉等分分令異。則無有頭。如眼者四大四塵身根眼根十事和合白黑等。肉團名為眼。各各分別則無有眼。地等諸分各亦如是。問曰。眼根四大所造。不可定色。云何分別。答曰。四大及四大造。淨色和合故名為眼。若除是色則無有眼。又此淨色雖不可見。以有對故有分。有分故無眼。復次能見色者。是名為眼。若除四大及四大造色則無眼。若無眼能見色者。耳亦應為眼。若眼是色法。一切色法有處有分故。應可分別。若可分別則為多眼。若言四大所造眾微塵為眼者。不應一眼。若都非眼亦無一眼。若言微塵為眼者。是亦不然。何以故。若微塵有色則有十方。不名為微塵。若非色者則不名為眼。復次微塵體定有四分色香味觸。是眼非四事。何以故。眼是內入攝。四為外入攝。以是故。不得以諸微塵為眼。如佛說眾事和合見色假名為眼。無有定實。耳鼻舌皮肉骨等亦如是破。是為破內身相。外色宮殿財物妻子等。亦皆如是分別破。如佛告羅陀。從今日當破散色壞裂色。令無有色。能如是分別是名離色。復次如佛說。若比丘欲離色。度一切色相。滅一切對相。不念一切異相。入無量虛空處。度一切色相者。是可見色。滅一切對相者。是有對不可見色。不念一切異相者。不可見無對色。復次度一切色相者。青黃赤白紅紫等種種色相。滅有對者。聲香味觸等。不念一切異相者。大小長短方圓遠近等。如是離一切色相。得入虛空處。復次行者繫心身內虛空。所謂口鼻咽喉眼耳胸腹等。既知色為眾惱。空為無患。是故心樂虛空。若心在色攝令在空。心轉柔軟。令身中虛空漸漸廣大。自見色身如藕根孔。習之轉

<sup>137</sup> Compare D.N. *Sāmaññaphalasutta*.

<sup>138</sup> Compare A.K. ch. 6 verse 10, tr.:150 or *Mahāvibhāṣa* 205.

<sup>139</sup> *Aśubha* meditation is of the nature of non-greed (*alobha*) see A.K. Ch. 6 verse 11; it leads to meditation and thus the impure object becomes purified. See A. K. ch. 6 verse 7. Compared V.M. Explanation of countersign tr.130.

<sup>140</sup> 能=復【宋】【元】【明】【宮】

利。見身盡空無復有色。外色亦爾。內外虛空同為一空。是時心緣虛空無量無邊。<sup>141</sup>  
便離色想安隱快樂。如鳥在瓶瓶破得出。翱翔虛空無所觸礙。是名初無色定。

### Practice of absorption in the sphere of Infinite Space

If the meditator wishes to seek for absorption into the sphere of (limitless) space, he should think; “The corporeality<sup>142</sup>[*rūpa*] is endowed with all kinds of suffering, the pain of being whipped, beaten, cut, killed or injured, the suffering of hunger, cold, old age and disease etc. All these sufferings are caused by corporeality. “Meditating like this, he will eventually detach and abandon corporeality, attaining the sphere of [limitless] space.

Question: Now since the body of the practitioner is just corporeality is his body, how will he detach and abandon it?

Answer: All defilements are caused and conditioned by corporeality and also can bind the meditator to it. The destruction of defilements is called the abandoning of corporeality. Furthermore, by habitual practice of breaking corporeality and contemplation of space [coupled together] the freedom from corporeality is attained. Moreover, as the Buddha teaches<sup>143</sup>; the bhikṣu should contemplate the five aggregates in the fourth *dhyāna* to be like a disease, carbuncle, sore or thorn etc. They are impermanent, suffering, empty and devoid of self. This kind of contemplation abandons the five aggregates of the fourth *dhyāna*. Since the other [four] aggregates follow the aggregate of corporeality, therefore only abandoning of corporeality is mentioned. Why is that? Because the corporeality ceases completely [in the sphere of limitless space].

In addition, when the meditator contemplates corporeality by breaking it into constituent parts, there will be no corporeality anymore. Thus, when the body is divided into different parts such like head, feet, shoulders, arms, etc., it ceases to be a body. Similarly, when the head, eyes, ears, nose, tongue, hair, bones, flesh, etc. are divided into parts, they cease to be the head. The eye in fact is but an assembly of ten white and black [transparent and not transparent] elements of corporeality, namely the four great elements (earth, etc.), the four objects (color, etc.) plus the body and eye faculty<sup>144</sup>. This mass of flesh is called eye, ceasing to be an eye as soon as taken apart into its constituent parts. The same applies to earth and all the other constituent parts [of the head, eye etc.].

Question: The eye faculty is composed of the four elements and it is not <sup>145</sup>visible. So how will it be analyzed?

Answer: The four elements and the corporeality derived from the four elements combined with the <sup>146</sup>sensitivity (of the eye) are called eye. Without these corporeal phenomena there is no eye. Besides, even though the sensitivity of the eye is not visible, it has to have divisions [in space] because it has [the property of] <sup>147</sup>resistance. Since it has divisions, it is not [one] eye. Moreover, that which is able to perceive forms is called an eye. There is no eye without four elements and corporeality derived from the four elements. If the eyes would not be able to see forms, the ears would also be eyes. Since the eye is a corporeal phenomenon, it

<sup>141</sup> 便=使【宮】

<sup>142</sup> Compared V.M. tr., 354-5.

<sup>143</sup> Compare S.N. *Khandhasamyutta* Bodhi tr.:916 , D.N.2:110etc., or M.N. *Dhātuvibhaṅga* tr.1092

<sup>144</sup> The body faculty and eye faculty are the sensitivities =*prasādarūpas* in the body and eye. See A.K.B.

<sup>145</sup> *Adarśana*.

<sup>146</sup> *Cakṣuprasādarūpa*.

<sup>147</sup> *Sapratigha*.

must divisible because all the corporeal phenomena must have a <sup>148</sup>location and division (in space). If it can be divided, there will be many eyes. If one says it is the <sup>149</sup>atoms of the four elements and of the corporeality derived from the four elements that make the eye, it would not be one eye. Since these constituents are not eyes, there is no eye. If one says it is the atoms that make the eye, it will not do either. Why is this so? If the atoms are corporeal, it means they have ten directions [in space], in which case, they cannot be called (singular) atoms. If they are not corporeal, it means they cannot be called eye. Besides, the corpus of the atoms is necessarily endowed with four constituent parts, namely color, smell, taste, and the tactile. But the eye does not have these four phenomena. Why? It is because eye is included in the <sup>150</sup>inner sphere of perception and those four (color, etc.) are included in the outer sphere. That is why all atoms cannot constitute an eye. As the Buddha explains, when all the phenomena are combined to see color, they are imagined to be an eye. There is no fixed reality [called eye]. (The reality of) ear, nose, tongue, skin, flesh, bone, and other bodily parts can also be broken like this. This how the inner [own] bodily characteristics are being broken down.

As to the outer forms like palaces, wealth, wife, children, and so on, all these can be broken down by the same analysis. As the Buddha instructed Radha,<sup>151</sup> “From now on, you ought to tear down and scatter (the reality of) corporeality, tear it apart so that at present there will be no corporeality. One who can analyze corporeality in this manner, this I call abandoning of corporeality”.

Moreover, as taught by the Buddha;” when the *bhikṣu* wishes to abandon the corporeality, to go beyond all the characteristics of corporeality, to extinguish all characteristics of the property of resistance, he does not think of all the difference in characteristics [of corporeality], thereby entering the sphere of illimitable space”.<sup>152</sup>

Here, going beyond the characteristics of corporeality refers to the visible. Extinguishing all characteristics of resistance refers to the property of resistance along with non-visible corporeality. Not thinking of all the difference in characteristics refers to the non-visible, non-resistant corporeality. Moreover, [another explanation]: going beyond the characteristics of corporeality refers to colors like green, yellow, red, white, purple, etc. Extinguishing all property of resistance refers to sounds, smells, tastes and the tactile. Not thinking of all the difference in characteristics refers to big, small, long, short, square, round, far, near and so on. This is how one abandons all the characteristics of corporeality in order to attain the sphere of space.

And furthermore, the meditator compels his mind to dwell on the inner space in his own body like mouth, nose, throat, eyes, ears, chest cavity, etc. He is aware of corporeality as vexation and of space as freedom from vexation and therefor his mind will relish the space. When the mind is dwelling in corporeality but concentrated on space, it becomes pliable and gradually extends the inner cavities of the body. The meditator thus sees his own body like the cavities in a lotus root.<sup>153</sup> When the practice is mastered, he sees his body completely empty, there is no form any more. The same applies to the outer forms. The inner and outer space together form one space. At that time mind takes limitless and immeasurable space as its object. Then it abandons the perception of form and becoming safe and blissful. It can be compared to a bird breaking a jar enclosing it and soaring in the open space without obstacle. This is called

<sup>148</sup> Compare *Vimśatikā* of Vasubandhu.

<sup>149</sup> *Paramāṇu*.

<sup>150</sup> *Adhyātmikāyatana*.

<sup>151</sup> Compare S.N. *Rādhasaṃyutta*; scatter form demolish it ..., tr. Bhikkhu Bodhi, 985.

<sup>152</sup> Compare for ex. M.N. tr., 457 or V.M. tr., 358.

<sup>153</sup> Compare V.M. The limited space *kaṣiṇa*; tr.181. In the southern tradition, extension of limited space to infinite is not mentioned. The limited space *krtsnāyatana* [*kaṣiṇa*] still belongs to subtle forms realm.

the first [*dhyāna*] absorption into the formless.

### 修習識無邊處

行者如虛空中受想行識。如病如癰如瘡如刺。無常苦空無我。更求妙定則離空緣。所以者何。知是心所想虛空欺誑虛妄。先無今有已有還無。既知其患。是虛空從識而有。謂識為真。但觀於識捨於空緣。習於識觀<sup>154</sup>時。漸見識相相續而生。如流水燈焰。未來現在過去識。識相續無邊無量。問曰。何以故。佛說識處無邊無量。答曰。識能遠緣故無邊。無邊法緣故無邊。復次先緣虛空無邊。若破無邊虛空。識應無邊。行者心柔軟故能令識大乃至無邊。是名無邊識處。問曰。是識處具有四陰。何以故。但說識處。答曰。一切內法識為其主。諸心數法皆隨屬識。若說識者則說餘事。復次欲界中色陰為主。色界中受陰為主。虛空處識處識陰為主。無所有處想陰為主。非想非非想處行陰為主。復次三法身心心數法。欲界色界以身為主。心隨身故。若無身已心力獨用。心有二分。一分緣空一分自緣。是故應有二處空處識處。但初破色故虛空受名。破虛空故獨識為名。心數法亦有二分。一分想一分行。是故亦應有二處。想無所有處。行非想非非想處。復次緣識故得離虛空處。以是故雖有餘陰。但識受名。

### Practice of Absorption into the sphere of Limitless Consciousness

If the meditator [understands] the sensations, perceptions, will formations and consciousness in the sphere of limitless space as disease, carbuncle, tumor, or thorn, as impermanent, unsatisfactory, empty, and devoid of self, he will then search for [more] subtle concentration in order to leave the space object. Why is this so? Because his mind becomes aware of the deceptive and illusive nature of the space it perceives.<sup>155</sup> It was not there before and having appeared at present, it will return to the state of non being. Thus, he understands the vexations connected with space. Space arises from consciousness and therefore consciousness is real. Thus, his mind will only contemplate that consciousness [which perceives the space] and abandon space as object. When the meditator practices the contemplation of consciousness, he will gradually see the same consciousness arising in a continuous flow continuity of consciousness like a river stream or the flame of a lamp. The flow of consciousness of the past, present and future is immeasurable and boundless.

Question: Why does the Buddha explain this sphere of consciousness as being limitless and boundless?

Answer: Consciousness is able to perceive distant objects; therefore, it is boundless. It is boundless because its objects are boundless dharmas. Besides, the meditator's mind has been taking in a boundless object first, when he rejects the boundless space, the consciousness [perceiving that boundless space] must be boundless. As the meditator's mind becomes pliable, it is capable of enlarging the consciousness until it becomes boundless. This is what is called the sphere of boundless consciousness.

Question: This sphere of consciousness is endowed with four aggregates. So why only the sphere of consciousness is taught?

Answer: [In Buddhism], the consciousness is the leader of all the inner dharmas.<sup>156</sup> All

<sup>154</sup> 〔時漸〕－【宮】

<sup>155</sup> Compare V.M. tr. 360 or *Paṭisambhidhāmagga*, P.T.S. 1979 A.Taylor ed.: 36.

<sup>156</sup> See S.N. tr. Bodhi :130: *cittena niyati loko*, ....

mental factors follow consciousness and belong to it. If one speaks of consciousness, all the other phenomena are implied. Furthermore, in the realm of desire, the corporeality aggregate is the leader. In the realm of subtle forms, the leader is the aggregate of sensations. In the sphere of space and in the sphere of consciousness the aggregates of consciousness acts as leader. In the sphere of nothingness, the leader is the aggregates of perception and in the sphere of neither perception nor non-perception, the aggregate of will formations acts as leader.

And furthermore, there are three [categories] of dharmas, namely body, mind, and mental factors. The body is the leader in the realm of desire and in the realm of subtle forms because there, the mind follows the corporeality. When there is no corporeality any more, then only the power of mind functions. Mind has two aspects; one takes in space as object, the other takes itself as object. For this reason, there are two spheres: the sphere of space and the sphere of consciousness. In the first [sphere], one abolishes forms so it receives the designation (the sphere of) space. [In the other], because one abolishes the space, it is only designated consciousness. The mental factors also have two aspects: perception and will formations. Therefore, there also ought to be two spheres: the sphere of nothingness and the sphere of neither perception nor non-perception. Besides, one obtains the abandoning of the sphere of space, because consciousness [perceiving space] becomes the object. Thus, even though the other aggregates exist [in the sphere of consciousness], nevertheless it is named after consciousness exclusively.

### 修習無所有處

行者得識處已。更求妙定觀識為患如上說。復次觀識如幻虛誑屬諸因緣而不自在。有緣則生無緣則滅。識不住情亦不住緣亦不住中間。非有住處非無住處。識相如是。世尊說言。識如幻也。行者如是思惟已。得離識處。復次行者作是念。如五欲虛誑。色亦如是。如色虛誑。虛空亦爾。虛空虛誑識相亦爾。是皆虛誑。而眾生惑著即謂諸法。空無所有是安隱處。作是念已即入無所有處。問曰。虛空處無所有處。有何差別。答曰。前者心想虛空為緣。此中心想無所有為緣。是為差別。行者入無所有處已。利根者。覺是中猶有受想行識。厭患如先說。鈍根者則不能覺。復次離無所有處因緣有三見。有見無見非有見非無見。有見從欲界乃至識處。無見即是無所有處。非有非無見非想非非想處。是無見應當捨離。何以故。非想非非想雖細尚應捨離。何況無所有處。作是念已離無所有處。問曰。如佛法中亦有空無所有。若是為實。云何言邪見應當捨離。答曰。佛法中為用破著故。說不以為實。無所有處謂為是實。邪見愛著故。是中眾生受定果報已。隨業因緣復受諸報。以是故應捨。名雖相似其實各異。

### The Practice of Absorption into the Sphere of Nothingness

When the meditator has attained the sphere of limitless consciousness, he should contemplate the ills of consciousness in the way described before if he wishes to seek for a more subtle concentration. Furthermore, he contemplates the illusive unreal and deceptive nature of consciousness, as it appears in dependence on causes and conditions <sup>157</sup>without freedom. It arises with causes and disappears without them. [+] Consciousness does not abide in sensations, nor in the objects [of sensations] nor does it abide between them, it neither has an abode nor non-abode. These are the characteristics of consciousness. The Blessed One explains

<sup>157</sup> *avashīkṛita*

consciousness as illusion<sup>158</sup>. After having contemplated like this, the meditator will obtain the abandoning of consciousness. And furthermore, the practitioner meditates;” just as the objects of the five sensual desires are illusive and deceptive, so is the corporeality, just as the corporeality is illusive and deceptive, so is the space. Space being illusive and deceptive, so are the characteristics of consciousness. All these [objects] are just illusion and deception and thus all [real] dharmas are but vexations of sentient beings. Emptiness, nothingness is peaceful and stable”.<sup>159</sup> Having contemplated in this way, the meditator enters the sphere of nothingness.

Question: What is the difference between the sphere of space and the sphere of nothingness?

Answer: In the first mind perceives space as object, now in this [sphere] mind perceives nothingness as object. This is the difference between them. When the practitioner has entered the sphere of nothingness, if his faculty is sharp, he will be aware that there are still sensations, perceptions, formations, and consciousness in it. Accordingly, he will become disenchanted by it in the way described before. The meditator of dull faculty is unable to be aware of this.

And furthermore, there are three views+ guiding the meditator to leave the sphere of nothingness: the view of (real) existence, the view of non-existence, and the view of neither existence nor non-existence. The <sup>160</sup>view of existence is [prevalent] from the realm of desire up to the sphere of limitless consciousness. The view of non-existence is the sphere of nothingness. The view of neither existence nor non-existence is in the sphere of neither perception nor non-perception. This view of non-existence must be abandoned. Why is this so? Because even the neither perception nor non-perception being subtle, is still to be abandoned, what is to say about the sphere of nothingness? Having meditated like this, one will abandon the sphere of nothingness.

Question: In the Buddhist teachings we also have emptiness as nothingness.<sup>161</sup> In this way this is real. So why do you refer to it as being a wrong view that ought to be abandoned?

Answer: In Buddhism, this view is used in order to break attachments and therefore it is said that this should not be considered real. If the sphere of nothingness is considered reality, this will lead to wrong views and attachments. The beings [born] in the sphere of nothingness receive a resultant karma as the consequence of their concentration and [at the end of their life span] continue receiving again other resultant karmas [in the new lives] in accordance with the causes and conditions of their karma. For this reason, [the view that nothingness is real] has to be abandoned. Thus, even though [this nothingness based on concentration] is similar in name with [real emptiness as nothingness], in fact these two are different.

### 修習非想非非想處

復次行者作是念。一切想地皆僞可患。如病如癰如瘡如箭。無想地則是癡處。今寂滅微妙第一處。所謂非想非無想處。如是觀已。則離無所有處想地。即入非有想非無想處。問曰。是中為有想為無想。答曰。是有想。問曰。若有想者。何以但下七地名為想定耶。答曰。此地中想微細不利。想用不了故不名為想。行者心謂是處非有想非無想。是故佛隨其本名。說是名非有想非無想處。鈍根者。不覺是有四陰。便謂涅

<sup>158</sup>See S.N. *Khandhasamyutta*, tr.:953

<sup>159</sup> Compare V.M. tr.:363.

<sup>160</sup> *Bhavadṛṣṭi & abhavadṛṣṭi*

<sup>161</sup> On how the contemplation on emptiness, nothingness and selflessness are merged in one. See for example *Xiu Xing Dao Di Jing*, published by zhong hua yin jing xie hui. ch. 21Xing Kong Pin, 197-245.

槃安隱之處生增上慢。壽八萬劫已還墮諸趣。是中四陰雖微深妙。利根者則能覺知。覺知已患厭作是念。此亦和合作法。因緣生法虛誑不實。如病如癰如瘡如箭。無常苦空無我。亦是後生因緣。應當捨離。以其患故當學四諦。問曰。捨餘地時。何以不言學四諦。答曰。前以說如病如癰如瘡如箭無常苦空無我。便為略說四諦。但未廣說。復次餘地無遮無難。凡夫有漏道亦能過故。而此世間之頂。唯有聖人學無漏道乃能得過。譬如繩繫鳥脚。初雖得去繩盡攝<sup>162</sup>還。凡夫人亦如是。雖過餘地。魔王不以為驚。若過有頂之地。魔王大驚如繩斷鳥去。以是故。離餘地時不說四諦。有頂地是三界之要門。欲出要門當學四諦。

### **The Practice of Absorption into the Sphere of Neither Perception nor Non- Perception**

Furthermore, (in order to leave the sphere of nothingness) the meditator should think;” All <sup>163</sup>mind bases connected with perceptions are gross and ill. They are like a disease, carbuncle, tumor, arrow (piercing the flesh) and the mind base without perception is the place of ignorance. Now, the best, sublime <sup>164</sup> and appeased dwelling is what is called the sphere of neither perception nor non-perception.”

Having contemplated in this way, the meditator will leave the mental base of perception of nothingness entering the sphere of neither perception nor non-perception.

Question: Does perception exist in this sphere or not?

Answer: There is perception in it.

Question: If there is perception, why are only the lower seven stages of concentration called with perception?

Answer: In this mind base perception becomes extremely subtle and not sharp. It cannot be called perception because it cannot be used as perception. <sup>165</sup> The meditator’s mind experiences this sphere as neither perception nor non-perception and therefore the Buddha explains it according to its original designation as being the sphere of neither perception nor non-perception. The meditator of dull faculty does not realize that the four immaterial aggregates exist in it and thus takes it to be the peaceful and safe dwelling in nirvāṇa, giving rise to a self-pride. [Such a meditator], having spent 80,000 aeons in this sphere, is still bound to fall to any [of the six] states of existence. Even though the four aggregates (in the sphere of neither perception nor perception) are extremely subtle, nevertheless one of sharp faculty is able to be aware of them. Having understood that they exist, he becomes disenchanted from them as he contemplates:” These [aggregates in this sphere of perception] are also compounded and created phenomena. They arise due to causes and conditions and as such are illusive, deceptive and not real. They are like a disease, like a carbuncle, like a tumor, like an arrow (piercing the flesh). They are impermanent, suffering, empty, and devoid of self. Besides, they are the causes and conditions of future existence therefore ought to be abandoned. In order [to understand] their ills, one must learn the four noble truths.

Question: Why is the study of the four noble truths not mentioned when the remaining [lower] mental bases are being abandoned?

Answer: Before [in the seven lower mental bases] the four noble truths were taught

<sup>162</sup> 還 + (若當繩斷鳥便永去)【宋】【元】【明】【宮】

<sup>163</sup> *Samjñābhūmi*.

<sup>164</sup> Compare V.M. tr. 366.

<sup>165</sup> Compare V.M. tr. 368.



briefly, not extensively by explaining [the aggregates] to be like a disease, carbuncle, tumor, arrow, impermanent, suffering, empty and devoid of self. Furthermore, in the remaining mental bases [the aggregates] are not concealed, not difficult [to experience] so that a mundane person [practising] the path with the inflow and outflow of cankers can also know their shortcomings. However here, at the very summit of mundane [perception] only a noble person, studying the path free from inflow of cankers, is able to obtain [the knowledge] of the faults [of the aggregates of existence]. It can be compared to a bird with his feet bound by a rope. Initially such a bird can move to the end of the rope, only when the rope is cut off, can he go forever. The mundane person is also like this, even though he may see the shortcomings in all the remaining seven mental bases, the Mara king would not consider this alarming. However, if one [sees] the shortcomings [of the aggregates of existence] at the summit of existence, the Mara king becomes greatly alarmed as if the bird was snapping the rope and flying away. Therefore, the four noble truths are not taught when one abandons the other remaining mental bases. The summit of existence is the principal door out from the three realms of the universe. One who wishes to go out through this main door has to study the four noble truths.

### 修習四聖諦

問曰。云何為四諦。答曰。苦諦集諦滅諦道諦。苦有二種。一者身苦。二者心苦。集亦二種。一者使。二者惱纏。滅亦二種。一者有餘涅槃。二者無餘涅槃。道亦二種。一者定。二者慧。復次苦諦有二種。一者苦諦。二者苦聖諦。苦諦者惱相故。所謂五受陰名為苦諦。苦聖諦者。以知見故修道。是名苦聖諦。集諦有二種。一者集諦。二者集聖諦。集諦者出生相。所謂愛等諦煩惱名為集諦。集聖諦者。以斷故修道。是為集聖諦。滅諦有二種。一者滅諦。二者滅聖諦。滅諦者寂滅相。所謂四沙門果。是名滅諦。滅聖諦者。以證故行道。是為滅聖諦。道諦有二種。一者道諦。二者道聖諦。道諦者出到相。所謂八正道。是名為道諦。道聖諦者。以修故行道。是為道聖諦。復次諦有二種。總相別相。總相苦者。五受陰。別相苦者。廣分別色陰受想行識陰。總相集者。能生後身受。別相集者。廣分別愛等諸煩惱及有漏業五受陰因緣。總相滅者。能生後身愛盡。別相滅者。廣分別八十九種盡。總相道者。八聖道。別相道者。廣分別從苦法忍乃至無學道。若不通達四諦者。則輪轉五道。往來生死無休息時。以是因緣故。行者應念老病死等一切苦惱皆由有身。譬如一切草木皆從地出。如經中說。十方眾生所以有身。皆為受苦故生。譬如毒食。若好若醜皆為殺人。若無身心者。<sup>166</sup>死苦則無所寄。如惡風摧折大樹。若無樹者則無所壞。如是略說身心受苦之本。如虛空風之本。木是火之本。地是水之本。身是苦之本。復次如地常是堅相。水常為濕相。火常為熱相。風常為動相。身心常為苦相。所以者何。以有身故。則老病死飢渴寒熱風雨等苦常隨逐之。以有心故。憂愁怖畏瞋惱嫉妬等苦常隨逐之。若知現在身苦。過去苦亦爾。如現在過去身苦。未來亦爾。譬如見今穀種生穀。比知過去未來亦皆如是。又如現在火熱相。比知過去未來火亦熱如是。若無身心。前則無苦今亦無苦後亦無苦。當知三世苦痛皆從身心而有。是故應觀苦諦。如是心生厭患。是苦因緣。唯從愛等諸煩惱生。非天非時非自然亦非無因緣。若離煩惱則不有生。當知世間皆從愛等煩惱生。如人造事皆欲以為先。以是故諸煩惱是苦因緣。復次由愛水故受身。若無愛水則不受身。如乾土不能著壁。以水和之則有所著。復次因諸煩惱<sup>167</sup>是故受身種種不同。如多欲者受多欲形。多瞋患者受多瞋患形。多癡者受多癡形。煩惱薄

<sup>166</sup>（老病）+死【宋】【元】【明】【宮】

<sup>167</sup>是=異【宋】【元】【明】【宮】

者受薄煩惱形。見今果報異故。知昔因緣各別。來世隨煩惱受身差別亦如是。隨業受身。若不為瞋恚則不受毒蛇形。一切餘形亦如是。以是故當知愛等諸煩惱一切苦因緣。苦因緣盡故則苦盡涅槃。涅槃名離欲。斷諸煩惱常不變異。是中無生無老無病無死。無愛別離苦怨憎會苦。常樂不退。行者得涅槃滅度時都無所去。名為寂滅。譬如然燈膏盡則滅不至諸方。是名滅諦。得涅槃方便道。定分有三種。慧分有二種。戒分有三種。住是戒中修行定慧。所謂於四諦中慧能決了。是名正見。隨正見覺法發起。是為正思惟。是名慧分二種。正定正念正精進。是名定分三種。正語正業正命。是名戒分三種。住淨戒故。諸煩惱芽不令增長。勢力衰薄。如非時種芽不增長。諸煩惱力來。定分能遮。如大山堰水。水不能破壞。譬如呪術能禁毒蛇。雖復有毒不能害人。定分亦如是。慧能拔諸煩惱根本。如夏水暴漲岸上諸樹無不漂拔。行此三分八道真直正路。能滅苦因。畢竟安隱常樂無為。若方便初習其門則有十事。一者心專正。種種外事來壞不能移轉。如四邊風起山不傾動。二者質直。聞師說法不見長短。心無增減隨教無疑。譬如入稠林採木直者易出曲者難出。如是三界稠林。直者易出曲者難出。佛法中唯直是用曲者遺棄。三者慚<sup>168</sup>媿。是第一上服最妙莊嚴。慚媿為鉤制諸惡心。有慚有媿真為是人。若無慚媿畜生無異。四者不放逸。一切善法之根本。如世間放逸失諸利事。行者放逸失涅槃利。當知放逸如怨如賊。心常遠離。當知不放逸如君父師長。應遵承不捨。五者遠離。因此遠離成不放逸。若近五欲諸情開發。先常身離聚落。次心遠離不念世事。六者少欲。資生之物心不多求。多求故則墮眾惱。七者知足。有人雖復少欲。樂著好物則敗道心。是故智者趣足而已。八者心不繫著。若弟子檀越知識親里。若問訊迎送多<sup>169</sup>營多事。如是等者毀敗道故不應繫著。九者不樂世樂。若歌舞伎樂。良時好日選擇吉凶。一切世事悉不喜樂。十者忍辱。行者求道時。當忍十事。一蚊虻侵害。二蛇虺毒螫。三者毒獸。四者罵詈誹謗。五者打擲加害。六者病痛。七飢。八渴。九寒。十熱。如是惱事。行者忍之莫令有勝。常勝此事。復次如人識知病相。知病因緣。知除病藥。得看病人。隨意所須不久當<sup>170</sup>差。行者如是。知實苦相。知苦因緣。知苦盡道。知得善師同學。如是不久得安隱寂滅。問曰。<sup>171</sup>以得非想非非想處入深禪定。唯有上地結使微薄。心已柔軟。不應種種因緣種種譬喻觀是四諦。似若不信。答曰非但為有頂者說。總為一切有頂之人。但觀無色界四陰無常苦空無我。如病如瘡如箭入心無常苦空無我。皆是因緣虛誑作法。觀涅槃上妙安隱快樂非為作法真實不虛。滅三毒三衰。身心苦滅。常呵四陰及其因緣。則名苦諦集諦。讚歎涅槃及涅槃道。是名<sup>172</sup>盡諦道諦。

## The Practice of Contemplation of the Four Noble Truths

Question: What are the four noble truths?

Answer: The truth of suffering, the truth of accumulation, the truth of cessation and the truth of the path. There are two kinds of suffering, the corporeal suffering and the mental suffering. The accumulation is also of two kinds: the fetters and the outburst of vexations. Cessation is also

<sup>168</sup> 媿 = 愧【宋】【元】【明】【宮】

<sup>169</sup> 營 = 勞【宮】

<sup>170</sup> 差 = 瘥【宋】【元】【明】【宮】

<sup>171</sup> 以 = 已【宋】【元】【明】【宮】

<sup>172</sup> 盡 = 滅【宋】【元】【明】【宮】

of two kinds: nirvāṇa with rest and nirvāṇa without rest. The path is also of two kinds: concentration and wisdom.

Furthermore, there are two kinds of the truth of suffering: the truth of suffering and the noble truth of suffering. The truth of suffering is characterized by vexations, that is to say the five aggregates of clinging are called the truth of suffering. The noble truth of suffering is the cultivation of the [middle] path by means of [direct] knowledge and vision. This is called the noble truth of suffering. There are two kinds of truth of accumulation, the truth of accumulation and the noble truth of accumulation. The truth of accumulation is characterized by birth, that is to say the truth of thirst and of other defilements is called the truth of accumulation. The noble truth of accumulation is the cultivation of the path by means of cutting [the defilements]. This is the noble truth of accumulation. The truth of cessation is of two kinds: the truth of cessation and the noble truth of cessation. The truth of cessation is characterized by the appeasement of cessation, that is to say the four fruits of *Śramaṇa*. The noble truth of cessation is the cultivation of the path by means of<sup>173</sup> realizing. This is called the noble truth of cessation. The truth of the path is also of two kinds: the truth of the path and the noble truth of the path. The truth of the path is characterized by deliverance, which means the eightfold correct path. The noble truth of the path is practicing the path by means of<sup>174</sup> cultivation. This is called the noble truth of the path<sup>175</sup>

And furthermore, there are two kinds of truth in terms of<sup>176</sup> common characteristics and special characteristics. The truth of suffering in terms of common characteristics are the five aggregates of clinging; the truth of suffering in terms of special characteristics means analyzing the aggregate of form, sensations, perceptions, will formations and consciousness in detail. The truth of accumulation in terms of common characteristics are the sensations that lead to the birth of future bodies. It leads to rebirth. The truth of accumulation in terms of special characteristics is a detailed analysis of thirst and of all the other vexations together with the<sup>177</sup> acts marked by inflow and outflow of cankers which are the causes and conditions for the five aggregates of clinging. The truth of cessation in terms of common characteristics is that which enables the exhaustion of thirst leading to rebirth. The truth of cessation in terms of special characteristics is a detailed analysis of 89 kinds of exhaustion (of vexations).<sup>178</sup> The truth of the path in terms of common characteristics is the Noble Eightfold Path. The truth of the path in terms of special characteristics is a detailed analysis [of the super mundane path] from the patient<sup>179</sup> endurance of truth of suffering to the realization of the<sup>180</sup> path of non-learning.<sup>181</sup>

Without penetrating the four noble truths, one is bound to keep on turning in the wheel of the five states of saṃsāric existence, to transmigrate from one worldly existence to the next one without cessation. For this reason, the practitioner should contemplate old age, disease, death, and all other sufferings and vexations of saṃsāra as being due to the existence of<sup>182</sup> body. As for example all the plants and trees come out from the earth, even so as the scriptures explain, all beings in the ten directions are born to suffer because they have body. As for example a poisoned food can kill a man, no matter whether it tastes good or bad, [so is the

<sup>173</sup> *Sāṅkṣikarāṇa, nirodham sāṅkṣikartavyam.*

<sup>174</sup> *Bhāvanā, mārgam bhavitavyam.*

<sup>175</sup> Compare M.N.117 *Mahācattārīsakasutta*

<sup>176</sup> *Sāmānyalakṣaṇa* as opposed to *viśeṣalakṣaṇa*

<sup>177</sup> *sāsravakarma*

<sup>178</sup> See for example A.K. ch.5 verse 4.

<sup>179</sup> *dharmakṣānti*

<sup>180</sup> *aśaikṣamārga*

<sup>181</sup> See for example A.K.B. ch.6 verse 18, Dwarakadas, 899.

<sup>182</sup> *Shen=kāya.*

Here understood as individuality=complex of body and mind.

body]. Without body and mind [linked to it], the sufferings of old age, disease, and death have nothing to settle upon, just like a severe storm, devastating big trees has nothing to demolish if there are no trees. Thus, speaking briefly, the body and mind [complex] is the root of suffering. Just like space is the origin of winds, the trees are the origin of fire, and the earth is the origin of water, even so the body is the origin of suffering. Furthermore, just like [the element of earth] is always characterized by hardness, [the element of] water by humidity, [the element of] fire by heat and [the element of] wind by movement, even so [the complex] of the body and mind is always characterized by suffering.<sup>183</sup>

Why is this so? Because as long as the body exists, the suffering of old age, disease, death, hunger, thirst, cold, heat, wind, and rain are bound to follow it. And as long as the mind [attached to body] exists, the suffering of worry, anxiety, fear, resentment, annoyance, and jealousy are bound to follow it. When one knows the present bodily suffering, the same is true for the suffering in the past, and just as the present and past body is but suffering, the same is also true for the future. As for example when one sees that by planting seeds grains are harvested, he is able to deduce that what happened in the past will happen also in the future. Again, it is like [experiencing] the heat of fire in the present, one can deduce that it was also hot in the past and will be hot in the future. [Similarly] if [the complex] of body and mind does not exist, there is no previous suffering, no present suffering and no later suffering. One should know that the suffering and pain of the three times exist due to the complex of body and mind. Hence the truth of suffering should be contemplated so that disenchantment arises in the mind. The causes and conditions of suffering arise exclusively from thirst and from all the other vexations. They are not due to fate, time, and nature, nor do they arise without cause. There is no birth without vexations. One should know that everything in the world arises from thirst and all the other vexations. As all the created phenomena are preceded by <sup>184</sup>desire, therefore all the defilements of mind are the causes and conditions for suffering.

Moreover, it is due to the moisture of thirst, that one is born, there is no birth without the moisture of thirst. It is just like dry soil, it cannot be attached to a wall, it can only be attached when mixed with water. And furthermore, due to all kinds of defilements, there are different kinds of birth. One with many desires will be formed by many desires, one with much hate and resentment will be formed by much hate and resentment, one with much delusion will be formed by much delusion and one with but a few defilements will be formed by a few defilements.

Because one sees the variety of the resultant karma [in the form of different bodies] at present, he knows the differences of causes and conditions in the past. As to the future variety of births, it also follows the differences in defilements of beings. So, the birth is received in accordance with one's karmic acts. If one does not act with hate and resentment, he cannot be born in the form of a poisonous snake. All the other remaining forms [of birth] are also like this.

Therefore, one should know, that thirst and all the other defilements are the causes and conditions of all kinds of suffering. When these causes and conditions are extinguished, the suffering is extinguished and this is nirvāṇa. Nirvāṇa is called the <sup>185</sup>separation from desires, It is the extinction of all defilements, it is permanent, without change. In it there is no birth, no aging, no disease, and no death, no suffering of separation from the loved ones, no communion with those one dislikes. It is a permanent happiness which does not go away. When the practitioner attains the cessation that is nirvāṇa, there is no place to go. This is called the appeasement of cessation. It can be compared to a burning lamp with its oil exhausted, its flame

<sup>183</sup> See S.N.Bodhi tr. :953

<sup>184</sup> *chanda*

<sup>185</sup> *nir-vāṇa*

extinguished, not reaching anywhere in the ten directions. This is called the truth of extinction.

To attain nirvāṇa there is path of skillful means. [This is the eightfold middle path]. [The middle path consists of] concentration, which has three component parts, of wisdom which has two component parts and of morality with three component parts. When one abides in a moral conduct practicing concentration and wisdom, his wisdom will be able to ascertain and understand the Four Noble Truths. This is called the right view. If one follows the right view, the discernment of the dharmas will occur. This is called the right thought. These two are called the component parts of wisdom. Right concentration, right mindfulness, and right effort are called the three component parts of concentration. Right speech, right action, and right livelihood are called the three component parts of morality.

By abiding in the pure precepts of morality, one does not let the sprouts of all the defilements grow and their power will decrease. This is like planting [paddy] sprouts in an inappropriate season, they cannot grow. In case the power of all defilements arises, the concentration component part [of the middle path] can obstruct it like a great mountain can dam water so that it cannot break through. As for example a mantra is able to prevent the snake poison [to be effective], even though the snake poison acts repeatedly, it will be unable to do any harm. The concentration part [of the middle path] is also like this. As to wisdom, it is able to uproot all the bases of defilements. It is like the roaring water in summer that fills the banks [of the river] and uproots all the trees. Practicing the three parts of the Eightfold Path which is the true, direct and right way to abandon the cause of suffering, [one attains] the ultimate peace and stability which is the eternal bliss and non-created.

If one practices skillfully the aforementioned method, ten<sup>186</sup> things will occur; the first, his mind will be concentrated and upright so that when different kinds of outer disturbances arise, they will not cause [his mind] to move, like a mountain does not recline or move when the wind arises all around. The second, he will be straightforward, so that when he listens to the teachings of the teachers, he will not see their [personal] shortcomings or merits. His mind will follow the dharma teachings, free from doubt, without adding or removing anything. Just like entering a dense forest to collect wood, one who [goes] straight gets out easily, while one who [goes] windingly, gets out with difficulty. Similarly, in the dense forest of the three realms of existence, one who is straight will leave it easily, one who is crooked will leave it with difficulty. In the Buddha dharma, only straightforwardness is to be used, the crookedness is to be abandoned. The third is shame and the fear of doing evil. They are the supreme remedy and the most wonderful ornament to catch and control all the evil thoughts. One who has shame and fear of doing evil is a true man, one without them is not different from a beast. The fourth is non-negligence which is the root of all the wholesome dharmas. One who is negligent in the world loses all that is beneficial. A meditator who is negligent, loses the benefits of nirvāṇa. One should know that negligence is like an enemy or a thief always leading the mind astray, and that non-negligence is like elders and teachers, who should be respected and served and not abandoned. The fifth is <sup>187</sup>isolation. Due to this very isolation the non-negligence succeeds. When one becomes familiar with the five sensual desires, all kinds of emotions start growing. [In order to avoid this], one first has to isolate the body first from human dwellings and only then the mind can attain isolation by not thinking about mundane matters. The sixth is few desires. It means that the mind does not indulge in searching for material things. If it searches for them a lot, it will fall into all vexations. The seventh is contentment. Even though some people have few desires, they enjoy good things, thereby losing the mind on the path. For this reason, the wise man always inclines towards contentment. The eighth is the mind that does not

<sup>186</sup> Literary; ten things

<sup>187</sup> *Viveka*.

attach. If when disciples, donors, friends, and relatives come to pay respect, if they visit often and bring with them all kinds of trivialities and gossip, such things lead astray from the path, and therefore one should not attach to them. All these should not become objects of clinging. The ninth is not rejoicing at worldly pleasure. Like singing, dancing, watching plays and choosing good times or days for auspicious or inauspicious [activities], all these mundane matters should not be enjoyed. The tenth is endurance. The meditator when he seeks for the path [to realization] must endure ten things: mosquito and gadfly bites, being bitten by poisonous serpents and centipedes, malicious beasts, scolding and slander, being injured by being beaten or hit by objects, disease and pain, hunger, thirst, cold and heat. The meditator should tolerate these matters, he should not let them overwhelm him, by them, he should always overcome them.

Moreover, if someone recognizes and understands the symptoms of a disease, knows its causes and conditions, knows the medicine which can cure the disease, when he gets to see a patient, the patient, according to his needs, should be able to recover quickly. It's the same for the meditator. If he knows the real symptoms of suffering, the causes and conditions of suffering, and the path leading to the extinction of suffering, and if he gets to know good teachers and fellow practitioners [who instruct him], in this way, he may attain the peace and stability and appeasement of cessation soon.<sup>188</sup>

Question: When one has attained the deep concentration in the sphere of neither perception nor non-perception, he has only weak fetters belonging to that superior mind base and his mind has already become pliable. [For such a practitioner] it is improper to use all kinds of outer causes and conditions and all kinds of comparisons and similes to contemplate the four truths as in case of a non-believer.

Answer: This is said not only in regard to those who have [attained] the <sup>189</sup>summit [of mundane concentration=neither perception nor non-perception *dhyāna*], it refers in sum to all the meditators who have [the experience] of the summit [of the world= *laukikāgradharma*]. They only contemplate the four immaterial aggregates of the formless sphere as impermanent, suffering, empty, and devoid of self. Being impermanent, suffering, empty and devoid of self, they are like a disease, tumor, or arrow piercing the heart. Being all but [products] of causes and conditions, they are illusive and deceptive created phenomena. They contemplate nirvāṇa as being supreme, peaceful, stable, and blissful. It is not a created phenomenon, it is true, real and not illusory. It extinguishes the three poisons and three corruptions. In it the suffering of the mind- body complex comes to cessation. Always blaming the four immaterial aggregates and their causes and conditions is called the truth of suffering and the truth of accumulation. Praising nirvāṇa and the path leading to it is called the truth of cessation and of the path leading to it.

## 修習四如意分

行者得四禪四無色定。心已柔軟。若求五神通。依第四禪則易得。若依初禪二禪三禪雖復可得。求之甚難得亦不固。所以者何。初禪覺觀亂定故。二禪喜多故。三禪樂多故。與定相違。四如意分皆是定相。唯第四禪無苦無樂無憂無喜。無出入息。諸聖所住快樂安隱。是故行者當依第四禪修四如意分。所謂欲定行法成就如意。精進定心定思惟定行法成就如意。依是住者無事不得。問曰。云何欲定行法成就如意。答曰。欲名欲於所求之事。定名一心無有增減。行法名信念巧慧喜樂等助成欲定。因欲為主。

<sup>188</sup> See V.M. tr.: 586.

<sup>189</sup> *Bhavāgra* means the summit of mundane existence and also the finest object in meditation.

得定故名為欲定。精進定心定思惟定亦如是。行者觀欲莫令有增有減。莫令內多攝外多散。柔軟平等調和堪用。猶如彈琴調其緩急。隨作<sup>190</sup>何曲。精進心思惟亦爾。如行者。學飛欲飛是名欲。攝諸散心集助行法。是名精進心。能舉身離身心僇重睡掉等。心則輕便。以心輕故能舉其身。是名心。籌量欲精進心多少。能舉身未能壞內外諸色味。是名思惟。依四如意分。能具足一切功德。何況五通。

## The Practice of the Four Bases of Supernatural Powers

When the practitioner attains the four *dhyānas* and the four concentrations in the formless objects, his mind becomes pliable. If he seeks the five [mundane] supernatural powers, he can easily attain them on the basis of the fourth *dhyāna*. Even though these can also be attained on the basis of the first, second and third *dhyānas*<sup>191</sup>, if one seeks for them there, their attainment is very difficult and not stable. Why is this so? It is because the concentration in the first *dhyāna* is disturbed by applied and sustained thought. The second *dhyāna* has [too] much joy and the third *dhyāna* has [too] much happiness. These [three phenomena] contravene the concentration. The four bases of supernatural powers are all characterized by concentration. The meditator ought to practice them on the basis of fourth *dhyāna*, because only the fourth *dhyāna* is free from pleasure, pain, worry, and joy and from in-breath and out-breath. It is the pleasant, peaceful, and stable dwelling of the noble ones. That is to say, the four bases of supernatural powers succeed due to <sup>192</sup>concentration based on zeal and <sup>193</sup>determined striving, concentration based on energy and determined striving, concentration based on [purity of] mind, and concentration based on investigation and determined striving. One who dwells relying on these four bases of supernatural powers can attain anything [he wishes for].<sup>194</sup>

Question: How does one succeed in the basis of supernatural power that possesses concentration due to zeal and determined striving?

Answer: Zeal is called an ardent desire for the thing one is searching for. Concentration is called one-pointedness without fluctuation of mind. The determined striving is called [the mental factors] helping to achieve zeal and concentration, such as faith, mindfulness, ingenious wisdom, joy, happiness, etc. When zeal is a prominent factor in attaining concentration, that concentration is called based on zeal. The same applies to concentration based on energy, purity of mind and investigation. As the meditator contemplates the zeal, not letting it to be in excess or in deficiency, not letting it to be too much gathered inside or distracted outside, it becomes pliable, equal, harmonious, and durable just like the string of a zither, not too loose nor too tight. One can play any tune as he wishes. The energy, purity of mind, and investigation are also to be understood in the same manner.

If the meditator learns to fly, the desire to fly is called zeal. The gathering of all the scattered thoughts to accomplish this act is called energy. Mind's ability to raise one's body, by abandoning the corporeal and mental grossness together with sloth, torpor and excitement. When the mind becomes light and workable, it can lift the body due to its lightness, that is called [pure] mind. Pondering as to how much zeal, energy, and mental concentration is needed so as to be able to let the body rise without disturbing the taste [of balance] between the inner and outer material phenomena, that is called investigation. Based on the four bases of

<sup>190</sup> 何＝歌【宋】【元】【明】【宮】

<sup>191</sup> See for example *Paṭisambhidāmagga*, *Iddhikathā*, Pali Text Society 1979, 205.

<sup>192</sup> *samādhi*

<sup>193</sup> *samyakpradhāna*

<sup>194</sup> Ibid. or V.M. tr., 422-3.

supernatural powers, all virtues can be perfected, not just the five supernatural powers.<sup>195</sup>

### 修習變化神通

問曰。五神通何者先生。答曰。隨所樂者為先。問曰。若爾者何以變化神通在初。答曰。五神通多為眾生。所以者何。如慧解脫阿羅漢。既得阿羅漢作是念言。有眾生多鈍根者。不信道事輕慢佛法。我得難事漏盡神通。如何不起神通教化眾生而令墮罪。又佛大悲利益眾生。我為弟子。應以神通助益眾生。然諸眾生多以現事而得利益。神變感動貴賤大眾無不傾伏。餘通無有是者。以是故變化神通在初。問曰。天身火大多故身有光明。亦能昇虛疾去。鬼神風大多故身則輕疾。無所觸礙。龍身水<sup>196</sup>多故心念生水。亦能變動。人身地大多故輕動相少。云何能飛。答曰。以人身地種輕動相少故。求學神通。如天如神何用通為。如地雖重。以水力故地則為動。如是心力故能舉其身。譬如獼猴從高墜落而不傷身。人墮則傷。以獼猴心力輕疾強故無損。當知身通如是。心力強故。又如人能浮。雖在深水而不沈沒。心方便力故能持其身。以是故當知。人身雖重。心力強故身飛虛空。問曰。如是可信云何當學。答曰。若行者住於第四禪。依四如意分。一心攝念觀身。處處虛空如藕根孔。取身輕疾相。習之不已。身與心合。如鐵與火合。滅身僂重相。但有輕疾身。與欲精進思惟及助行法合。欲等善行力故。身則隨逐如火在鐵輕軟中用。又復色界四大造色。在此身中與身和合。令身輕便隨意能去。如人服藥。令心了了身則輕便。譬如色界四大造色明淨。在此身故眼則明淨。如人學跳習之轉工絕於餘人。如鳥子學飛漸漸轉遠。身通如是。初得之時。或一丈二丈。漸能遠飛。是變化神通<sup>197</sup>有四種。一者身飛虛空如鳥飛行。二者遠能令近。三者此滅彼出。四者猶如意疾。彈指之頃有六十念。一念中間能越無量阿僧祇恒河沙國土。隨念即至。用是神通身得自在。一身能為多身。多身能為一身。大能為小小能為大。重若須彌輕如鴻毛。如是等所作如意。復次菩薩得是身通。一念之頃度恒河沙國土。然眾生見菩薩到彼。而菩薩不動於本處。於彼說法教化。此亦不廢。或有天人著常顛倒。可以神通度者。現燒三千大千國土。而眾生見三千大千國土焚燒破壞。而國土無損。有眾生心生憍慢。現作手執金剛杵。從金剛中出火。見者怖畏歸伏禮敬。有人樂著轉輪聖王身。即現轉輪聖王而為說法。或現釋提桓因。或現魔王。或現聲聞辟支佛。或現佛身。隨所樂身而為說法。菩薩或復在虛空中結<sup>198</sup>加趺坐。從身四邊悉放種種光明而為說法。或時眾生樂雜色莊嚴。即為現三千大千國土七寶莊嚴幢幡華蓋百種伎樂。處中說法。或令三千大千國土為一海水。青蓮紅華覆蓋水上。於上說法。或坐須彌山上。以梵音聲說法。普聞諸國。或時眾生不見其形。但聞說法之聲。或作乾闥婆身。伎樂音聲令其心悅。然後說法。或現龍王雷電霹靂。而以說法。如是種種因緣方便。而現神變開引眾生。問曰。是神通變化諸物。云何而不虛妄。答曰。行者先知諸法虛誑如幻如化。譬如調泥隨意所作。如福德之人尚能夏有雪冬生華河不流。又如仙人瞋怒令虎狼師子變為石身。何況神通定力而不變物。復次一切物中各有氣分。取其分相神力廣之。餘者隱沒。如經說。有比丘神力心得自在。見有大木

<sup>195</sup> See S.N. *Iddhipādasamyutta*, tr. Bodhi, 1718.

<sup>196</sup> (大) + 多【宋】【元】【明】【宮】

<sup>197</sup> 有 = 力【宋】【元】【明】

<sup>198</sup> 加 = 伽【宋】【元】【明】， = 跏【宮】



欲令為地即皆是地。所以者何。木有地分故。若水火風亦如是。若作金銀種種寶物。隨意悉作。何以故。木有淨分故。問曰。物變如是化無本末。其事云何。答曰。有言虛空中四大所造微塵。化心力故令諸微塵合成化人。譬如人死或生天上或生地獄。罪福因緣故。和合微塵為<sup>199</sup>化亦如是等是<sup>200</sup>物變化神通相。

## The Practice of Psychic Powers

Question: Which of the supernatural power arises first?

Answer: The meditator can start with the one of his liking.

Question: If it is so, why is does the practice of<sup>201</sup> psychic power of mental transformation come first?

Answer: The five supernatural powers can do a lot for sentient beings. Why this so? An arahant who is wisdom liberated, when he attains [the fruit] of arahatship may reflect in this way:

“There are sentient beings with very dull faculties who do not believe in the Buddhist path and belittle the teachings of the Buddha. Now, I have realized what is hard to obtain, namely the supernatural power of the exhaustion of cankers. [The belittling of the teachings] cause beings to fall into evil ways, so I must give rise to supernatural powers in order to convert them. Besides, the Buddha has benefited beings due to his great compassion. As to myself, being his disciple, I should assist and benefit beings by means of the supernatural powers so that they gain benefits here and now.”

The psychic power of transformation can affect the noble and the mean and subdue all. The other supernatural powers cannot do this. That is why the psychic power of mental transformation comes first.

Question: The body of divine beings is shining, because the fire element is predominant in it, and so they are also able to rise in space quickly. The body of hungry ghosts is light and [moves] fast, because the wind element is predominant in them, they encounter no obstructions. They are light and fast. The Nāgas can produce water mentally, because the water element is predominant in them, so they are also able to transform their bodies. In the human body the earth element is predominant so they have but a little mobility. So how can they fly?

Answer: Human beings do not move easily because the heavy earth element is predominant in their bodies so they seek to learn the supernatural powers. If they were like gods or spirits, of what use would the supernatural powers be to them? Even though the earth is heavy, it can move by the power of water. In the same way, the mind power is able to lift the body. As for example a monkey can fall from a high [rock] without hurting himself, but if a human falls he will be hurt. It is because (at the moment of falling), the mental power of the monkey is light, swift, and strong, that is why he does not get injured. One should know that the body can move in the same manner due to the power of mind being strong. Or, like a human being is able to float without sinking in a deep water and keep his body afloat due to the power of his mental skills. Therefore, one should know, that even though the human body is heavy, it can fly into the space if one's mental power is strong.

Question: This is trustworthy, but how does one learn [the skill]?

Answer: Based on the four bases of the supernatural powers, the meditator dwells in the

<sup>199</sup> (身) + 化【宋】【元】【明】【宮】

<sup>200</sup> 物 = 初【宋】【元】【明】【宮】

<sup>201</sup> *vikurvaṇa*

fourth *dhyāna* and contemplates one-pointedly his body as being empty everywhere like the cavities of lotus roots. He seizes the characteristics of lightness and speed in his body and practices continuously in this way until his mind and body are blend together<sup>202</sup> like iron and fire. Thus, he extinguishes the characteristics of grossness in the body so that only [the characteristics] of lightness and speed will be there. Due to the power of zeal and other wholesome mental formations such as effort and investigation, assisted by determined striving, his body becomes like fire in iron, light, and smooth. Besides, the four elements and the matter derived from the four elements blend with the body in his body, making it light and workable so that it can move in accordance with one's wish. This is like someone taking medicine that makes the mind clear, and thereby making his body light and workable.

As for example, because the four elements and the corporeality derived from the four elements are bright and clear in the sphere of subtle forms therefore the eyes [of beings] whose bodies are [absorbed] in this sphere also become bright and clear. [This process of learning to fly] is like learning to jump in which one is able to surpass others due to his diligence in practice.<sup>203</sup> It is like a chick gradually learning to fly further and further. The practice of psychic transformation of the body is like this. First, one learns to move the body by inches and gradually he can fly far.

This psychic power of mental transformation is of four kinds: flying in the sky like a bird, causing far to become near, making one thing appear by removing another, and [making the body move] as fast as the mind. In one snap of fingers, there are sixteen instants (*kṣaṇas*). [One who has mastered the psychic power of mental transformations] should be able to go across innumerable lands as many as the sands of the Ganges in just one single instance. Using this psychic transformation, one obtains the mastery of the body. One body can become many bodies and many bodies can become one, big can become small and small can become big. One can become as heavy as Mount Sumeru or as light as a feather. In this way, the practitioner is able to act in accordance with his wishes.<sup>204</sup>

And furthermore, if a Bodhisattva attains this power of mentally transforming his body, he can cross innumerable lands and beings see him reaching there without him actually moving from his original place. The Bodhisattva thus teaches the Dharma and converts beings in these lands as well as in his place.<sup>205</sup> [Or] if there are gods attached to the perverted view of permanence, he is able to use supernatural powers to convert them. [Or] he can manifest the burning of all lands in the chiliocosm so that sentient beings there see the destruction by burning, and yet all these lands will not be harmed. [Or] if beings give rise to infatuation and pride, he will manifest as Vajrapāṇi, holding a diamond scepter in his hand emitting fire. Those who see him will be afraid and subdued and will worship him.

Some people cherish the appearance of the holy universal monarch, so they manifest this body to teach the Dharma, or they manifest [the body] of Indra, or of Māra the king [of death], or they manifest as Buddha's disciples, or Pratyekabuddhas, or in the body [the fully awakened Buddha, or he manifests any kind of body that beings like to teach the Dharma. Or a Bodhisattva can appear in the sky with his legs crossed, emitting all kinds of rays from his whole body in order to teach the Dharma. [Or] sometimes he manifests himself in the lands of the chiliocosm bedecked with all kinds of ornaments made of seven precious substances with flags and decorated canopies, [or] in all kinds of entertainment places to teach the Dharma. Or

<sup>202</sup> Compare for example with Y.B.S. *Śrāvaka-bhūmi* ed. K. Shukla:462

<sup>203</sup> Ibid :463.

<sup>204</sup> Compare V.M., *Iddhividdha-niddesa*, tr., 420-445.

<sup>205</sup> On supernatural powers of Bodhisattva see for example *Daśabhūmikāsūtra*, Mithila 1967, ed. P. L. Vaidya, 22.

he lets all the lands of the chiliocosm become one ocean covered with blue and red lotuses and teaches the Dharma amid them. Or he sits on the top of Mount Sumeru and teaches the Dharma with brahma-like voice, letting beings in all lands hear it. Sometimes, beings do not see his appearance only hear the sound of his Dharma discourse. Sometimes, he appears in the body of a *gandharva* and let beings enjoy his play and afterwards he teaches the Dharma to them. Or he may also manifest himself as a Nāga king and teaches beings the dharma through the rumbling sounds of thunders. In this way, the Bodhisattva uses all kinds of conditions and skillful means to demonstrate his psychic transformations in order to guide all sentient beings.

Question: Is it not the case that all these things created by psychic transformations are illusory?

Answer: The meditator first understands that all of the phenomena are illusive and deceptive like an illusion or a product of magic. As for example, one can make clay into any shape according to one's wish, or as a man of great merit can make snow fall in summer or flowers bloom in winter or stop the river flow, or as a sage in his anger can turn tigers, wolves, or lions into stone, so what difficulty is there in using the power of concentration for psychic transformation of things?

And furthermore, all objects have their specific <sup>206</sup> component parts so that [an experienced meditator] can expand the characteristics of some parts and conceal the remaining characteristics by his psychic power. As the scriptures explain, a bhikṣu who has attained the mastery of psychic powers, when he sees a big tree wishing to make it earth, it becomes all but earth. Why is this so? It is because the tree is composed of earth as well as of water, fire, and wind. In the same way one can transform objects into gold, silver, and all kinds of precious substances in accordance with his wishes. Why? Because the trees, (etc.) are composed of <sup>207</sup> pure elements.

Question: How to explain the psychic transformation of objects from something into nothing in its substance, and in its details?

Answer: There is a saying that the atoms of matter derived from the four elements in space can be transformed into the shape of a human body through psychic powers. As for example a person when he dies is reborn in accordance with the circumstances of his meritorious and non-meritorious deeds, either in heaven or in hell. The combination of atoms to produce a corporeal transformation is also like that. These are the characteristics of the supernatural power of psychic transformations of things.

## 修習天耳通

若行者欲求天耳。亦以第四禪為本。修四如意分。如上所說。調柔其心。屬念大眾音聲。取種種聲相。所聞之聲常當想念。若心餘緣攝之令還。常當一心修念。即於耳中。得色界四大所造清淨之色。是名修習天耳。以是天耳。聞十方無量國土音聲。所謂天聲人聲龍聲。阿修羅聲。乾闥婆聲。梅陀羅聲。摩睺勒聲。及畜生餓鬼之聲。地獄苦痛龜細大小音聲等。皆悉聽聞。菩薩定心轉深。乃聞十方諸佛音聲。從佛聞法而不取相。以法為真法為最上。而依深義不依於語。云何深義。所謂知諸法空無相無作。不生邪見。於義亦不得義。不可得中亦無得相是依深義不依語言。復次行者依了

<sup>206</sup> *Qi fen*=*avayavadharma*.

<sup>207</sup> *Jing fen*= pure elements should refer to the pure characteristics of the four elements; hardness of earth etc.

Pure elements mean the pure characteristics of the elements like hardness of earth, etc., so *lakṣaṇa pṛthvi* or earth in terms of pure characteristics as opposed to *samvṛtti pṛthvi*, or conventional earth.

義經。不依非了義經。了義經者。若能依義。一切諸經皆是了義。義畢竟空不可說相故。是以諸經皆是了義。若不依義。是人於諸經皆不了義。所以者何。以無深智。隨逐音聲故。是音聲實相亦入深義。俱不可說。是名分別了義經不非了義經。復次行者依智而不依識。何以故。行者知是識相。從因緣和合生。無有自性。無色無對不可見。無知無識虛誑如幻。如是知識相。識即為智。是故依智而不依識。行者雖復生識。若識若智而不生著。知識如相。識即為智相。以是智相為眾生說。復次行者依法不依人。何以故。若佛法中實有人者。無有清淨得解脫者。而一切法無我無人。但隨俗故說有人有我。以是故行者依法不依人。所謂法者諸法之性。法性者無生性。是無生性者畢竟空。是畢竟空者不可說者是。何以故。以語說法。法中無語語中無法。語則是無語相。一切語言非語言相。以是故經說。無示無說是名佛法。行者以天耳聞諸佛法。若人若法不生著見。若分別二相非為佛法。若無二相則是佛法。行者依止天耳力故。聞甚深之法。以教化眾生。是名天耳神通。

### The Practice of the Divine Ear

If the meditator wishes to seek for the divine ear, the basis of his practice should also be the fourth *dhyāna*. He should practice the four bases of supernatural powers as explained before for making his mind pliable so that he is able to fix his mind on the contemplation of the sounds of all sentient beings. He pays attention to different characteristics of sounds and always meditates on whatever sound he hears. If his mind goes to other objects, he gathers and brings back [to the meditation object]. He always ought to practice one-pointedness, so that the ear's sensitivity in his ears will become the derived materiality of the sphere of subtle forms.<sup>208</sup> This is called the practice of the divine ear by means of which one is able to listen to the sounds of [beings in] innumerable lands in the ten directions. Such as divine sounds, human sounds, *nāga* sounds, *asura* sounds, *gandharva* sounds, *caṇḍāla* sounds, great serpent's sounds, animal sounds, hungry ghost sounds, the sounds of agony of denizens in hell, gross and subtle sounds, loud and soft sounds—he will be able to hear them all.

When the Bodhisattva's mind concentration becomes deep enough, he will hear the voices of the Buddhas in the ten directions, he will listen to the teachings of the Buddhas without grasping any sign. It is because he regards the real dharma as supreme, relying on its deep meaning rather than on words. What is the deep meaning? It is the knowledge that all phenomena are empty, signless, and non-created. Thus, he does not allow wrong views to arise as he also does not grasp on to the meaning of the objects. With all objects becoming ungraspable, not holding on to any signs [of objects] means relying on the deep meaning, not on words.<sup>209</sup>

Moreover, (the Bodhisattva) meditator relies on those sūtras with the explicit, ultimate meaning, not on the sūtras that do not reveal the explicit, ultimate meaning.<sup>210</sup> (That is to say), all the sūtras have an explicit, ultimate meaning, because [they reveal] the ultimate emptiness of the phenomena and their inexpressible characteristics. Therefore, all the sūtras are with an

<sup>208</sup> Compare V.M. tr., 446, aso D.N. 1, 179., or *Śrāvaka bhūmi* :465

<sup>209</sup> See for example the explanation of the four refuges of Bodhisattva in Y.B.S. *Bodhisattva bhūmi*, Jayaswal in. Patna 1966, N. Dutt ed., 175-6. Here first refuge is called *Bodhisattvaḥ arthārthī na vyañjanābhīśamskāraṁ*. Also compare *Bhāvanākrama* 2, 242.

<sup>210</sup> Y.B.S. Ibid: *nītartham sūtram pratisarati na neyārtham*. In Y.B.S., it becomes the third refuge, here *neyārtha* translated as *fei liao yi*.

explicit meaning. If one does not rely on it, all the sūtras will not become of ultimate meaning for him. Why is this so? He follows the sound, not the deep wisdom. However, the real characteristics of sound will also gain a deep meaning, when both [the meaning and sound] become inexpressible. This is called analyzing the sūtras in accordance with their explicit, [ultimate] meaning, not without it.

And furthermore, the meditator should rely on <sup>211</sup>wisdom, not on a differentiating consciousness. Why is this so? The meditator should know that the characteristics of a differentiating have arisen due to the intermingling of causes and conditions, the consciousness as such is devoid of self-characteristics. The characteristics of consciousness are formlessness, non-resistance and invisibility. They are free from knowledge, free from [the process of] differentiating, illusive, deceptive and [unreal] like an illusion. If one understands the characteristics of consciousness in this way, consciousness then becomes wisdom.<sup>212</sup> This is why one should rely on wisdom and not on a differentiating consciousness. [With this understanding], even though the meditator may let differentiating consciousness arise again, he will not be attached either to a differentiating consciousness or to wisdom. When one knows the suchness as being [the true] characteristic of consciousness, consciousness becomes wisdom. By these very characteristics of wisdom, one should teach the sentient beings.

Furthermore, the meditator should rely on the<sup>213</sup>Dharma, not on person. Why is this so? If there really were an existing person in the teachings of the Buddha, no one would be pure [enough] to attain liberation, since all the phenomena are devoid of [a lasting] self or person. It is merely in terms of a worldly convention that one speaks of self or person and therefore, a meditator ought to rely on Dharma, not on person. That which is called the Dharma, is the nature of all phenomena and the nature of all the phenomena is the unborn nature. This unborn nature is the ultimate emptiness and this ultimate emptiness is perfectly unutterable. Why is this so? One explains the Dharma by using words, but there are no words in the Dharma and no Dharma in words. Because language is characterized by no [words] language and all words are characterized by the non- words<sup>214</sup>.

Therefore, the <sup>215</sup>sūtras explain the teaching of the Buddha as non-manifested and unutterable. The meditator who uses the divine ear to listen to all the teachings of the Buddha does not allow attachment and view either to people or to the dharmas to arise. If he differentiates [the phenomena in terms of duality, it is not the Buddha's teaching.<sup>216</sup> It becomes the Buddha's teaching when characterized by non-duality. The meditator listens to the very deep meaning of the Dharma, relying on the power of his divine ear in order to instruct sentient beings—this is called the supernatural power of the divine ear.

## 修習他心智

若行者欲得他心智。先自觀心。取心生相住相滅相。亦知心垢相淨相定相亂相等。復觀心所緣垢淨近遠多少等。自取內外心相已。然<sup>217</sup>緣觀眾生色。取欲相心。瞋相心。慢相心。慳相心。嫉相心。憂相心。畏相心。語言音聲種種所作相心等。作是念。<sup>218</sup>

<sup>211</sup> *Jñānapratīśaranam na vijñānam*.

<sup>212</sup> Compare with *Bhāvanākrama* 2, 243.

<sup>213</sup> *Dharmam pratīśarati na pudgalam*.

<sup>214</sup> Compare for example Y.B.S., *Bodhisattvabhūmi*, N.Dutt ed. Jayaswal I. Patna, 1966; *Tattvārthapatala*: 25-39.

<sup>215</sup> *Vimalakīrtinirdeśasūtra* ?, *Mahāprajñāpāramitāsūtra*. tr. Kumārajīva ch. 70 *San hui pin*.

<sup>216</sup> See *Mahāprajñāpāramitāsūtra*, tr. Kumārajīva ch. 74 *Pian xue pin*.

<sup>217</sup> 緣=後【宋】【元】【明】【宮】

<sup>218</sup> 佛=時【宋】【元】【明】【宮】

佛如我心。生時住時滅時。彼亦如是。自知心所緣。他亦如是。我心有如是色相語言所作相。他亦如是。常修學心相。如是習已得他心通。是時但緣他心心數法。如明眼者觀淨水中魚。有大小好醜悉皆見之雖有水覆。以水淨故不以為礙。行者如是。知他心通力故。眾生雖身覆心而能見之。既得心通。或時在大眾說法。先知其心。知是眾生以何深心行何法。何因緣有何相喜何事。知自心清淨故。知眾生心亦可清淨。如淨鏡中隨所有色若長若短方圓龜細等如本相現不增不減。所以者何。鏡清淨故。鏡雖不分別而顯其相。行者亦如是。自心清淨故。諸法無一定相。常清淨故。眾生心心數法皆悉知之。若眾中多婬欲者。即知其心。為說離婬欲法。患癡亦如是。何以故。心實相無染無瞋無癡。若眾中求聲聞乘者。亦知其心而為說法。雖為說法。知法性亦無有小。求辟支佛道者。亦知其心而為說法。雖為說法。知法性亦無有中。若求大乘者。亦知其心而為說法。雖為說法。知法性亦無有大。行者如是。等隨眾生心而為說法。亦不分別心相。雖分別三乘說法。而不壞法性。不壞法性故悉知一切眾生心所行。雖自用心知他心。於彼此心無逆無順。亦知一切眾生心心相續如水流。如知心性。法性亦如是。以他心智知眾生心而為說法。則不害也。是名知他心智神通。

### **The Practice of Knowing the Mind of Others**

If the meditator wishes to attain [the supernatural power of] knowing the mind of others, he contemplates his own mind first by seizing its characteristics of arising duration and cessation. He also understands the characteristics of the defiled, non-defiled, concentrated and scattered mind, etc.<sup>219</sup> Moreover, he contemplates the objects of mind, in terms of pure or impure, near or far, or big or small and having seized the characteristics of consciousness inside and outside, afterwards he takes the different appearances of sentient beings as objects of his contemplation. He seizes the characteristics of greedy minds, angry minds, prideful minds, miserly minds, jealous minds, worried minds, fearful minds and of the minds that manifest all kinds of verbal expressions and sounds. And he thinks: “Time is like my mind, when the mind arises, lasts, and disappears, it does the same. When I know the objects of my own mind, I also know the objects of the mind of others. When I know the characteristics of forms and verbal expressions of my mind, I also know those of others”. He persists in learning characteristics of minds and having become well-versed in this practice, he attains the knowledge of the mind of others.

At that time, he just sees the minds and the mental factors of others like one with clear sight observes fish in the limpid water. He sees all kinds of fish—big, tiny, beautiful, or ugly—even though the water may conceal them, due to the clarity of water, he sees them all.

In the same manner, meditator is also be able to see the mind of sentient beings, even though it is concealed by the flesh, due to the power of his knowledge of the mind of others. When he has attained the knowledge of the mind of others, teaching the Dharma to the crowd, he first understands the minds of the audience. He knows what kind of deep mind those beings use to practice what kind of method and what makes them happy. As he knows the purity of his own mind, he also understands that the mind of sentient beings can be pure. He is like a clear mirror reflecting the original forms of objects, whether short or long, square or round, gross or subtle, without adding or removing anything.<sup>220</sup> How is this possible? Even though a mirror does not differentiate, nevertheless it can reveal the forms of objects because of its purity.

<sup>219</sup> Compare V.M. tr., 448-450.

<sup>220</sup> Compare *Bhāvanākrama* 2, 248-251.

The meditator is also like this. Since his mind is pure, objects do not have a definite shape. He knows all the minds and mental factors of sentient beings because of the purity of his mind. If among his audience there are beings in whom the sensual desires prevail; he will know their minds and teaches the Dharma for abandoning of sensuality to them. It is the same with hate and resentment. How can this be? The true mind is characterized by freedom from impurities in the form of desire, hate, and delusion.<sup>221</sup> If among his audience there are beings searching for the vehicle of disciples, he will also know their mind and teach them the Dharma accordingly. Even though he teaches them [the Dharma for disciples], he knows that the nature of the Dharma is free from smallness. As to the individuals searching the path towards the realization of Buddhahood for themselves, he will also know their mind and teach them accordingly, knowing that the nature of the Dharma is free from the middle [grade]. As to the individuals searching for the great vehicle, he will also know their mind and teach the appropriate Dharma to them, while knowing that the nature of dharma is also free from greatness.<sup>222</sup>

The practitioner [of the knowledge of the mind of others] is also like this, he teaches the Dharma in accordance with the variety of the minds of sentient beings without holding on to differentiations as to mental forms. Even though he teaches the Dharma differentiating the three vehicles, he does not spoil the dharma nature. Since he does not spoil the dharma nature, he knows thoroughly the mental conduct of all beings. Knowing the use of his own mind, he will know the [use of the] mind of others. As [he knows] his and others mind is free from following or opposing mental differentiations. He will know the continuity of the mind of sentient beings as of a river's flow. Having realized the nature of the mind, he knows the nature of the dharmas to be also like this. Thus, the [true] knowledge of the mind of others is in knowing the mind of sentient beings in order to teach them the Dharma without spoiling [the nature of the mind]. This is called the supernatural knowledge of the mind of others.

### 修習宿命通

若行者欲知宿命。先自覺知今所經事向所經事。轉至昨夜昨日前日。如是一月。從今歲乃至孩童。譬如行道。到所至處思惟憶念所經遊處。如是習已。善修定力故。憶念生時處胎時。知某處死此胎生。知是一世二世三世乃至百世千萬無量億世。以宿命智。自知己身及他恒河沙劫所經由事。悉皆念知。以宿命事教化眾生。作如是言。我某處如是姓字如是生如是壽命所經苦樂。亦說彼所經之事。行者以宿命力故。知是眾生先世罪福因緣。所謂種聲聞因緣辟支佛因緣佛因緣。隨其因緣而為說法。復次行者宿命智力故。自知從諸佛種善根不迴向阿耨多羅三藐三菩提。今當迴向阿耨多羅三藐三菩提。行者亦知過去諸法滅時無所去。知未來世諸法生時無所從來。雖知過去世無始。不生無始見。雖觀未來世眾生滅入涅槃。亦不生邊見。行者念宿命時。增益諸善根。及滅無量世罪因緣。何以故。知一切法無新相無故相。得如是智慧已觀一切有為法及所經生死苦樂。如夢中所見。以是故於生死中心不生厭。於一切眾生而起悲心。知一切法皆是作相。作是念。如我千萬億無量劫往來生死。皆為虛妄非實。一切眾生來往生死皆亦如是。若無四大四陰者。是則為實。四大四陰亦畢竟不生。復次行者以宿命智憶念。曾為轉輪聖王。所受之樂無常磨滅。釋提桓因樂亦無常磨滅。有諸國土清淨莊嚴。及諸菩薩諸佛上妙之色。轉於法輪皆悉無常。何況餘事。念如是已心厭遠離。行者依宿命智入無常空。觀一切諸法皆空無常。而眾生顛倒故著。為是眾生故而

<sup>221</sup> See for example *Mahāprajñāpāramitā*, *Fo mu pin*.

<sup>222</sup> See for example T.1582, *Guṇabhadra*, *Bosa shan jie pin*, ch. 20, *Bosa gong de pin*.

生悲心。行是悲心。漸漸得成大悲。得大悲已。十方諸佛念是菩薩讚歎其德。是名宿命神通。

### The Practice of Knowledge of Past Lives

If the meditator wishes to have the knowledge of the past lives, he should be aware of what he is doing at the moment and then take the mind to the past events. Thus, he should turn his attention to the happenings that occurred last night, yesterday, and the day before yesterday. He continues by remembering the events of the past month, tracing back from the present to early childhood. This can be compared to a traveler contemplating and recollecting the places he has traversed during his journey. When one has practiced like this, if one's power of concentration is good, one will be able to recollect the time one has spent in the womb and the time of birth. [In a due order] one will know the places and circumstances of one's previous death and birth in one, two, three, or hundreds, up to innumerable past lives.<sup>223</sup>

By virtue of his knowledge of past lives, he will know the events of his own lives and the lives of other beings as many as sands in the River Ganges. He will recollect them all. The meditator will be able to instruct beings using this knowledge of the events of their past lives. Thus, he will say to them: "I was born in such a place, had such a name, belonged to such a caste, had such a lifespan, enjoyed such pleasures, and endured such suffering". He will also explain the events in the past of other persons. On the basis of the power of the knowledge of past lives the practitioner will know the circumstances of the wholesome and unwholesome deeds of beings in their past lives. That is to say, one will know the background of beings as related to their practices of disciples, of Buddhas for themselves, and of Bodhisattvas in previous lives, and teach the Dharma for them according to their conditioning.

Furthermore, due to the power of knowledge of past lives, the meditator will himself know the roots of merits that he has planted in the presence of all the past Buddhas without transferring them for the sake of the unsurpassed perfect realization and he will do the transference in the present. The meditator will also know that the past phenomena disappear without going anywhere and that the future phenomena will arise without coming from anywhere. Even though he will know the past to be without beginning, he will not allow the view of no beginning [eternal view] to arise. Even though he will contemplate how the beings in future are extinguished and enter into nirvāṇa, he will also not allow the extreme view [of annihilation] to arise.

While recollecting the past lives, the meditator will be able to increase his roots of merits and remove the innumerable causes and conditions of unwholesome. Why is this so? Because he will know that all phenomena are characterized by being neither new nor old. When he has attained this wisdom, he will contemplate the pleasures and sufferings in the past lives and all created phenomena as if they appeared in a dream.<sup>224</sup> Due to this, his mind will not be disenchanted in saṃsāra and will give rise to compassion for all the sentient beings. When one knows that all the [mundane] phenomena are constructed, one will think: "I have been transmigrating in saṃsāra **milliards** of billions of innumerable past lives and all of them were allusive and unreal. As to the transmigration in saṃsāra of all the sentient beings, it is also like this." As the four elements and four immaterial aggregates are not real, the four elements and the four immaterial aggregates must also be ultimately unborn.

Moreover, owing to his knowledge of the past lives, the meditator will recollect his past life like a universal monarch and that all the pleasures he enjoyed were impermanent, bound to

<sup>223</sup> Compare A.K.B. ch. 7 verse 42, or D.N. 1: 80, V.M. tr.:451-464, Y. B. S *Śrāvaka bhūmi* Shukla ed., 465.

<sup>224</sup> See for ex. M.P.P. tr. Kumārajīva ch.45 *Wen chi pin*.



disappear. Even the long-lasting pleasures of Indra are also impermanent, bound to disappear. The ornamented pure lands, the supreme forms of all Buddhas and Bodhisattvas, and the teachings they have delivered are also but impermanent. What is there to say about the rest? Having contemplated in this way, the meditator's mind will become disenchanted and detached so that based on his knowledge of the past lives he will enter [the *samādhī*] of impermanence and emptiness. As he will contemplate the emptiness and impermanence of all the phenomena, he will let compassion arise, when he sees all the sentient beings attached due to their mental perversions. Practicing compassion in this way, he will gradually succeed in attaining the great compassion. When he has attained the great compassion, all of the Buddhas in the ten directions will praise his virtues as a Bodhisattva. This is called the supernatural power of the recollection of past lives.

### 修習天眼通

若行者欲求天眼者。初取明光相。所謂燈火明珠日月星宿等。取是明相已。若晝日則閉目。夜則無在念上明相如眼所見。常修習明念。繫心在明不令他念。若去攝還心得一處。是時色界四大所造清淨之色在此眼中。是眼名天。以天四大造故。名為天眼。又諸賢聖清淨眼故。名為天眼。行者得是天眼已。諸山樹木鐵圍須彌及諸國土。都無障蔽。以無礙眼。能見十方無量阿僧祇諸佛及莊嚴國土。爾時行者能知一切佛為一佛。又見一佛為一切佛。以法性不壞故。如見佛相。自見身相亦如是。自身相淨故。一切法相亦如是。如見佛清淨弟子亦爾。無有二相。及十方無量國土眾生。若地獄畜生餓鬼人天。除無色者。生死好醜皆悉見之。皆知十方六道眾生業因緣及果報。是眾生以善業因緣故生天人中。是眾生以不善業因緣故生三惡道中。行者於天眼中得智慧力故。雖見眾生不生眾生想。一切法無眾生<sup>225</sup>想故。雖見業及果報相續。亦入一切法無業無果報中。雖天眼見一切色。以智慧力故亦不取色相。是色悉皆空故。復次若障若不障近遠上下無不悉見。行者見色界諸天清淨微形者。而彼不見。乃至大天亦復不見。如是等種種神通義。如摩訶衍神通義中廣說。

### The Practice of the Divine Eye

If the practitioner wishes to seek for the divine sight, he starts by fixing his mind on the signs of <sup>226</sup>light—the light of a lamp, of bright beads, or that of the sun, moon, stars, etc. When he has mastered these bright signs, he will be able to see at the daytime even with his eyes closed. At night, he will also see these bright signs clearly with his [mental] eye without bringing them to mind. He practices constantly, contemplating brightness, attaching his mind to it, not letting it go anywhere else. If his mind is scattered, he gathers it and brings it back to one pointedness. If he practices like this, the sensitivity of his eyes derived from the four elements will take on the nature of the sphere of subtle form.<sup>227</sup> This eye is called a divine eye. Because it is composed of the four elements belonging to the divine sphere, it is called the divine eye. It is called the great eye because it is [of the nature of] the clear eye of the sages and saints.

When the meditator obtains this divine eye, he sees the trees of the iron mountains surrounding the Mount Sumeru and all different lands without obstacles. By his non-obstructed eye he is able to see innumerable Buddhas in the ten directions, together with their ornamented

<sup>225</sup> 想＝相【宮】

<sup>226</sup> 明光＝光明【宋】【元】【明】【宮】

<sup>227</sup> See V. M. tr., 465-471, also D. N. 1: 180, A. K. B. ch.7 verse 42, Y.B.S., *Śrāvakabhūmi*, 466.

[Pure-lands]. At this time, he will be able to realize that all the Buddhas are one and also see one Buddha is [equal to] all Buddhas. Since the nature of the Dharma is indestructible, when he sees the bodily characteristics of the Buddha, he will realize that his own [real] bodily characteristics are also like this.<sup>228</sup> Since his own bodily characteristics will be pure, [for him] the characteristics of all the phenomena will also become [pure] like this. If he perceives the purity of the Buddhas, he will also perceive the purity of the disciples without differentiations in terms of duality. Except for the beings in the formless sphere, he will see the immeasurable lands and beings in the ten directions, in different good or bad states of samsāric existence, such as denizens of hell, animals, hungry ghosts, humans, and gods and he will know the karmic causes and effects of all the sentient beings in the six states of existence in the ten directions. [That is to say]: these beings are born among gods or humans as a result of the causes and conditions of their wholesome deeds while those beings are born in the three lower states of existence as a result of causes and conditions of their unwholesome deeds.

The practitioner while practicing the divine eye will see all kinds of sentient beings and yet he will not allow the perception of [real] beings to arise due to the power of his wisdom. This is because all phenomena are free from the notion of [real] beings. Even though [the practitioner of the divine eye] perceives the continuity of karma and its results, he also enters into [the sphere where] all dharmas are devoid of karma and its results. Even though one's divine eye sees all forms, nevertheless due to the power of wisdom, it does not hold on to their signs. It is because all forms become emptiness.

And furthermore, the practitioner of the divine eye perceives [all forms], no matter whether obstructed or without obstruction, near or far, above or below. He sees the pure and delicate forms of gods in the sphere of subtle form without them seeing him, even the great Brahma does not see him. These are the meanings of different supernatural powers as explained in detail in the Mahāyāna.

<sup>228</sup> Compare *Pratyutpannabuddhasammukhāvasthitasamādhi*, see for ex. *Bhāvanākrama* 3, 255-6.

Ākāsañcantiāyatana

Ākiñcaññāyāyatana

Āryamārga

Abhidhyā

Abhijñā

Abhimukha

Absorption 禪定

Adarśana 不見—also see not visible to eye

Adhyātmikasamprasāda 內清淨 or 內心清淨

Adukhāsukhavedana

Advanced (practitioner) 久習行

Aggregates

Agitation

Akliṣṭa

Akr̥ta

Akuśala

Anātman

Ananta

Anāśrava

Aṅga

Annihilation view

Applied thought 覺

Apramāda

Aprameya

Arising

Arūpin

Aśaikṣa

Asubhabhavana 觀不淨

Atom

Auddhatya

Avyākṛta

Avyāpāda

Awareness 慧

Beginner (practitioner) 初習行

Bhāva

Bhāvanā

Bhūmi

Brahma

Cakṣurindriya

Canker

Cessation

Cetanā

Characteristics

Contemplation

Contemplation of impurities 觀不淨—also see aśubhabhāvanā

Contemplation of the pure 淨觀

Daurmanasya  
Daurmanasyam  
Deep concentration 禪定—also see absorption  
Desire realm 欲界  
Determined striving  
Dhyāna  
Disgusting or disgust 惡厭—also see nirveda  
Divyacakṣus  
Divyaśrotra  
Dṛṣṭi  
Duḥkha

Effort 精進—also see virya  
Equanimity  
Excitement 掉

Fetter 結  
Four bases of supernatural powers

Grief 憂, also see worry

Happiness 樂  
Hate  
Hindrance

Intermediate (practitioner) 已習行  
Investigation 思惟

Joy 喜

Kāma  
Kāmadhātu  
Kāmarāga  
Kāya  
Karūṇā  
Kaukrtya  
Kausīdya  
Kṣānti  
Kuśalamūla

Lakṣaṇa  
Lobha

Loving kindness

Mahābhūta

Mental base

Mental happiness 受樂

Mīmāṃsa 思惟—also see investigation

Muditā

Naivasamjñānāsamjñāyatana

Nīvaraṇa

Nirmāṇa

Nirveda

Obstacle 蓋, also see hindrance

Obstruction 覆

Pain 苦—also see suffering

Paracittajñāna

Paramāṇu

Paryāvasthāna 纏

Paryāya

Pleasant sensation 快樂

Pleasure 樂—also see happiness

Prāpti

Prahāṇa

Prajñā

Prajñāvimukta Pratisaraṇa

Prasāda

Praśrabdhi

Prīti

Prthagjana

Purity of mind 心

Rāga

Rapture

Realm of desire 欲界

Ṛddhi

Remorse 悔

Resentment 瞋

Resisting 有對

Rūpadhātu

Samādhi

Samprajanya  
Samprayukta  
Samudāya  
Saṃyojana 使  
Sapratigha  
Saumanasyam  
Sensitivity 淨色  
Sensual desires 淫欲  
Sthiti  
Styāna  
Suffering 苦  
Supernatural powers  
Sustained thought 觀

Tīkṣendriya  
Tṛṣṇā

Ubhayatovimukta  
Upadrava  
Ūṣṇa

Vexations 煩惱  
Vicikitsā  
Vijñānāntyāyatana  
Vikalpa  
Vipāka  
Virya 精進

Worry 憂

Yogin

Zeal 欲—also see chanda